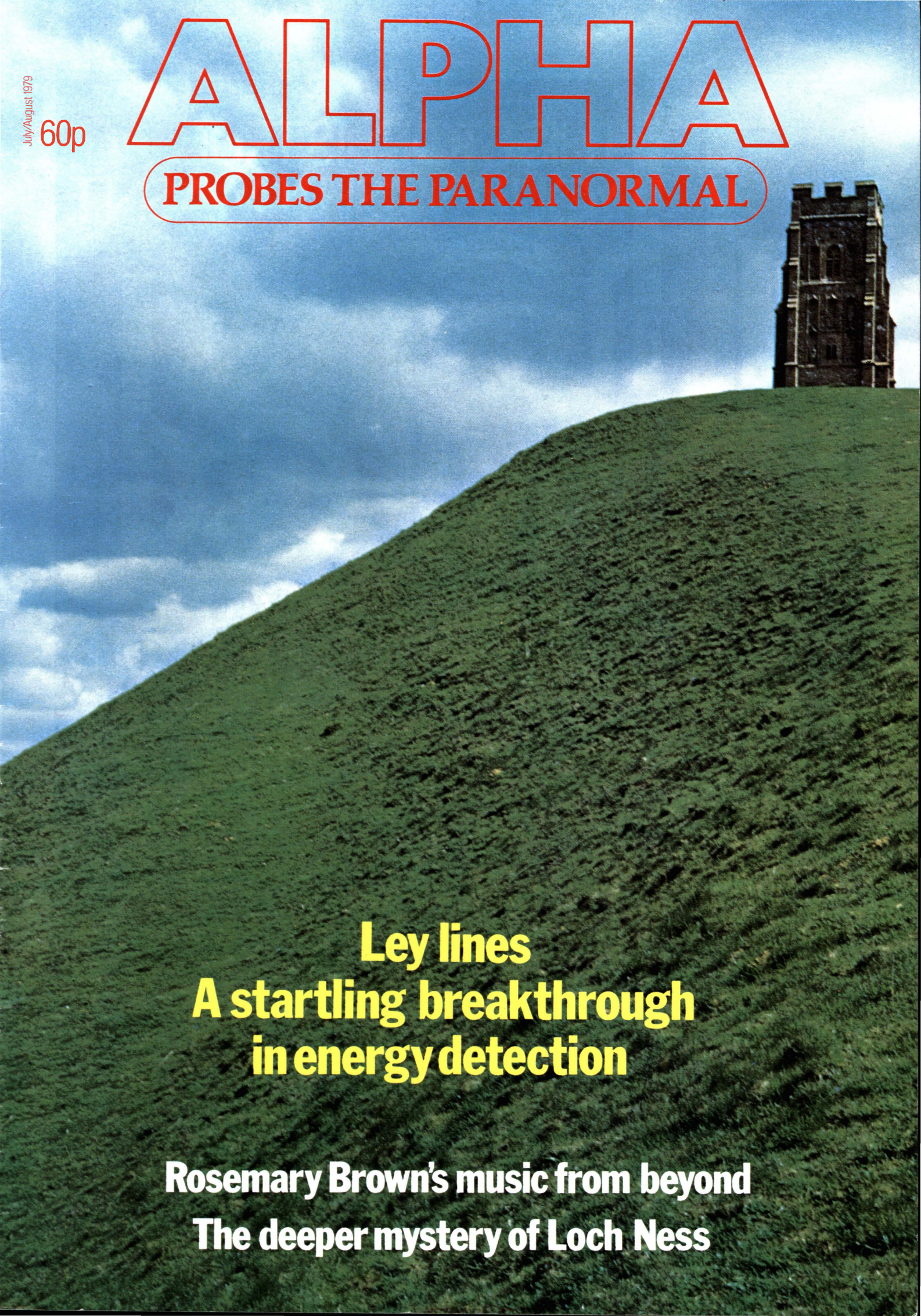
July/August 1979

60p

ALPHA

PROBES THE PARANORMAL



Ley lines
A startling breakthrough in energy detection

Rosemary Brown's music from beyond

The deeper mystery of Loch Ness

THIS STORY IS TRUE
YOU'LL WISH IT WASN'T

The Uninvited

CLIVE HAROLD



This is the true story of a Welsh family who were a focus for a series of unearthly encounters with a force not of this world.

The family's farm was at the centre of an area of extensive UFO activity witnessed by hundreds of local people. But the Coombs family seemed of especial interest to the Visitors. They were plagued by shining lights that followed their movements, burnt patches appeared in their grazing fields — eventually their house was approached by a figure, a creature that terrified them . . .

STAR

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ALPHA

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July/August 1979

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Cover picture: Glastonbury Tor.

LEY LINE SPECIAL

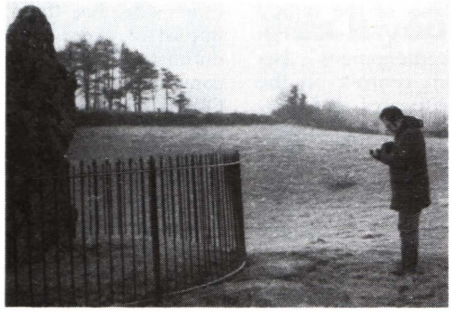
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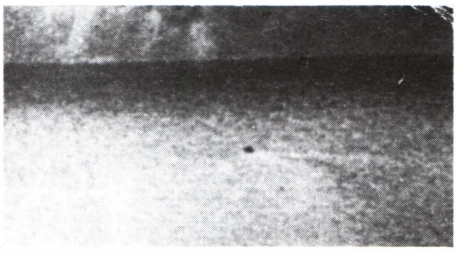
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Dawn Discovery

In this issue, we publish the first details of a remarkable piece of scientific detective work that represents a landmark in the study of ley lines and the mysterious ancient sites scattered throughout the British Isles.

On p 15, Dr G. V. Robins describes the results of his preliminary investigation of the energy-generating properties of the Rollright stone circle. Briefly, he has discovered that the stones give off high intensity ultrasonic radiation at dawn and that the duration and pattern of this radiation varies with the lunar and solar cycles. It is a powerful boost to those who have championed the heretical cause that there is more to prehistoric sites than has hitherto been revealed by conventional archaeology.

But Dr Robins, and the other members of the Dragon Project, who sponsored the research, are quick to emphasise that the results, exciting though they are, must be considered preliminary. All that has been done is to detect and monitor a known force: there is nothing unusual in ultrasonics themselves. What is extraordinarily surprising is that the Rollright stones should be pumping them out.

It is not, of course, proof of ley energy or any other surmised force. But it does seem that in attempting to find out, once and for all, whether there is anything in the legendary power ascribed to leys and megalithic sites, the Dragon Project has uncovered a phenomenon of potentially tremendous significance. At the very least, it could call for a major reappraisal of prehistoric culture, as radical as that demanded by the discovery of the astronomical function of Stonehenge and other sites. It may even lead to profounder discoveries about their purpose. This is not the only scoop we are pleased to publish.

On p 5, of this issue you will find what must be one of the strangest and longest-sustained encounter on the UFO files. Clive Harold spent a year researching the weird events that centred on the home of a Welsh farming family. His book, *The Uninvited*, out on 20 July, gives a blow-by-blow account of the phenomena that plagued the family from the first UFO sightings to the visitations that left them frightened and perplexed. In this exclusive article, he describes the difficulty he experienced in accepting the reality of the events, checking them out and then looking for explanations.

Lastly, there is the follow-up story that ALPHA initiated to see what ghosts medium Margo Williams would discover at various locations pre-selected by us. It was a fascinating venture. There were positive results as far as Margo was concerned: she received communications that provided names and other hard facts to check up on. The problem was sifting through the data and making sensible judgements about the corroborative evidence unearthed. We give the full story and weigh up the evidence on p 8.

NEWS

Elizaldes dismissed as "frauds"

THE SO-CALLED "psychic surgeons", David and Helen Elizalde, are frauds. That was the opinion of the BBC Nationwide TV team which filmed the couple and interviewed patients at the headquarters of the Spiritualists' National Union, where they have been "operating" on patients.

Conjuror James Randi flew to Britain to see their film and he was able to duplicate exactly by sleight-of-hand the couple's blood-and-surgery effects. Further proof came from the analysis of blood from a handkerchief and the underpants of Gordon Higginson, president of the SNU, who underwent "surgery". It proved to be pig's blood.

The Nationwide reporter, Roger Cook, summed it up in these words:

"Yet despite this overwhelming scientific evidence, the SNU won't admit that they've bought a pig in a poke, and that they've brought to this country, at great expense, two confidence tricksters, because that's what the Elizaldes are: unscrupulous frauds and liars, exploiting the chronically sick.

"If they dispute this then they're, of course, quite at liberty to take us to court. I doubt very much that they will, because they know full well that what they're doing won't stand up to any properly conducted investigation."

In our last two issues, *Alpha* has called for their "psychic surgery" to be conducted under scientific conditions. Our caution has proved to be well justified and we hope that, in view of the damning report which the BBC TV team has produced, the SNU will cancel the rest of the Elizaldes tour.

The programme was screened on 23 May, just as we were going to press.

Taking on the press

THE UK Press Gazette, journalists' own weekly magazine, gave Roy Stemman, co-editor of ALPHA, the opportunity to express his views about press treatment of the paranormal.

The issue of 14 May carried a full-page analysis of the typical coverage given to UFO sightings and psychic phenomena. His main complaint centred on the appraisal of witnesses and first-hand reports of puzzling happenings. "My point is that Fleet Street tries to solve such mysteries with an indecent haste, by seeking the opinions of people whose views are hardly impartial. Or else it goes to the other extreme and prints accounts which contain no corroboration or critical assessment."

Naturally, he took the opportunity of stressing ALPHA's policy. "ALPHA, as well as reporting paranormal events, tries to follow these signposts to their destinations. It is a search for reality beyond the phenomena . . . We don't try to slap easy solutions on every mystery or phenomenon. We present the facts and a few speculations – but we credit our readers with the intelligence to be able to draw their own conclusions . . ."

Concert success

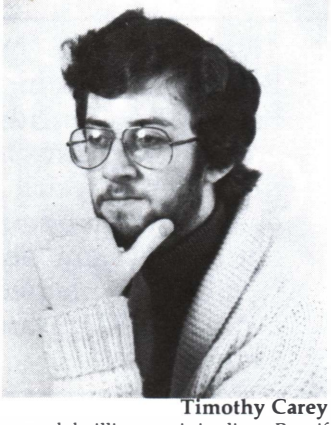
IT WAS an expectant audience that almost filled the Wigmore Hall on 28 April to hear the first London concert of Rosemary Brown's music for eight years. In some respects it was too expectant.

The atmosphere was not charged with the usual anticipation found in concert halls where people come primarily to listen to the music. Clearly, people had come with a host of ulterior motives.

Some were committed Spiritualists, drawn by the pioneering work Rosemary Brown had done in channelling new works by composers on the other side. For them, it was an important event. A party of 50 enthusiasts from Finland had come over specially for the event. Others were drawn to the occasion by curiosity. There were those who came along to judge: was the music authentic or not? It was definitely not your average concert audience.

Timothy Carey, the young, gifted pianist who played the compositions, must have been aware of the peculiar sense of occasion. But he did not let it bother him. He played with an impassioned skill that presented the music to its best advantage. Some of the pieces, particularly the work inspired by Rachmaninoff, are technically demanding, not the sort of thing you would expect of an untutored hand. But that, of course, does not mean that they are genuine: the question of characteristic style is the real yardstick.

Some cautious sceptics seem to expect the compositions should



Timothy Carey

reveal brilliant originality. But if they did, would it therefore not be problematical to ascribe them to the putative composer?

To my ears, there often seemed to be the stamp of various composers in the pieces performed. In many ways, the throw-away piece by Debussy that Timothy Carey played as an encore summed up the strength and weaknesses of the music. It was brief, not weighty or ambitious, but somehow thoroughly convincing.

It does bother a lot of critics that while they feel that the compositions ring uncannily true, they are not great music. The only daily to run a review of the concert homed in on the major weakness of the music. The longer works do not, in David Murray's opinion, come off well. Writing in the *Financial Times* about the Beethoven-inspired Sonata in D Flat, he says "it was harder to ignore what is characteristic of most of Mrs Brown's longer exercises: the extreme naivety and or crudity or both, of the formal construction."

Yet he also maintained that "the pieces often capture the tone, and indeed the keyboard manner of their putative composers extremely faithfully." That, arguably, is the only real point at issue. The demand that they should also represent some development over and above the composers' last earthly work, or that the pieces should be unquestionably brilliant, are side issues. Whether or not the music has the indelible hallmark of the alleged composer is really the main thing that matters.

Listening to the juxtaposition of pieces by Beethoven, Brahms, Liszt, Chopin, Rachmaninoff and Debussy, it seems difficult to credit that Rosemary Brown could possibly produce pastiches of such impressively evocative quality on her own.

Overheard at the end of the concert, a member of the English Chamber Orchestra, who had not heard Rosemary Brown's music until the concert – he had come as a friend of the pianist – "I can't say that I liked the music. But in some strange way, I found it convincing." An honest response that raises the bigger question: should we seriously reconsider the evidence for survival, if not, what else does this remarkable phenomenon tell us about the human condition? (See p 23, interview with Rosemary Brown.)

Ghosts in court

THE STORY of an alleged haunting in New York, which has become one of the biggest best-sellers in America, *The Amityville Horror* (it was reviewed in our last issue), has led to a legal battle.

The couple who experienced the bizarre and frightening phenomena, George and Kathleen Lutz, sued the New York *Daily News* for "invasion of privacy", claiming $4 million in damages, because of a story the newspaper ran in July 1976. But the judge dismissed their suit, saying the newspaper account was of legitimate public interest.

Meanwhile, the Lutzes are themselves being sued, also for several million dollars. The new owners of the house in which they claim to have experienced the phenomena claim that their story was fabricated and that, as a result of the notoriety of the house and the stream of visitors who want to see it, their lives have become intolerable.

Help to make history

WE HOPE THAT you enjoy reading about the work of the Dragon Project and the astounding results it has achieved in this issue of the magazine. Those results are all the more staggering when it is borne in mind that there is no bottomless state or institution coffer for the organisers to draw on. They have to rely on their native wits and depend on the generosity of those associated with the project to provide the equipment and expertise necessary for their experimental work. The organisers want to move forward rapidly now there is a strong scent of success. They need all the financial help they can get. The editors of *Alpha* feel that the work that is being done here is of immense importance in establishing fact where so much speculation prevails. *Alpha* is making a donation towards the Dragon Project. If you feel inspired by its work, then perhaps you would like to donate something and help this historic research programme, as well. The address is: The Dragon Project, PO Box 152, London N10.

If you want to learn more about ley lines and related mysteries, then you may be interested in one of the evening classes being run by Paul Devereux later this year. Details from him, from the same address – do enclose sae.

Going up or coming down?

THE FALTERING Skylab orbiting space station is the subject of two intriguing psychic experiments.

When it was launched by the Americans is was expected to remain aloft until 1983, but recent calculations indicate that it will descend and burn up either at the end of this year or early in 1980. Sunspot activity could even increase the density of the upper atmosphere causing its re-entry at any moment now.

Skylab's fiery finale, then, is an unpredictable event, as far as scientists are concerned. But the parapsychologists at the Mind Science Foundation, San Antonio, Texas, see it as a golden opportunity to test psychic powers. They are asking people to try to predict when and where the remnants of Skylab will fall to earth.

Research associate William G. Braud has sent a map to all participants in the experiment so that they can make a precise prediction about the landing site and the time.

Ironically, another American group – the Institute of Psycho Energetics, Brookline, Massachusetts – has tried to use psychic power to keep Skylab in orbit. On 21 June, participants were asked to meditate on Skylab for five minutes with the intention of moving it into a higher orbit.

Institute director Dr Buryl Payne, describing the project as "a large-scale experiment in psychokinesis", said they wanted a million people to take part.

Commenting on the project, *New Scientist* (19 April 1979) said that potential participants were being asked to send for details and enclose "$1.00 or whatever you can" to help defray the high printing costs and help expand the project.

"If the organisers reach their target," the magazine observed, "it would make this a $1 million project, which can't be too far removed from what NASA has spent in its futile attempts to save Skylab."

Writing in the same magazine a few weeks later (10 May), Bill Scherb of New York City put the project into humorous perspective when he announced that on the same day as the Institute conducts its experiment, "I, with a small but select group of friends, will devote our full time concentration to *preventing* any changes in the orbital parameters of Skylab."

We await with interest not only Skylab's fate but also who will claim victory in these unusual experiments. Unless, of course, they all cancel each other out.

Festival fever

FOR US, this year's Festival for Mind and Body at Olympia proved a great success. We had a chance to meet many of you, our readers, and discover what you thought of the magazine – gratifyingly well, in the main. But we did take your critical suggestions to heart.

Was it you?

WHILE WE were at the Festival at Olympia, a young lady came up to the stand and told us about a UFO sighting she had made a month or so ago while driving along the M4 past Reading after a day's outing. We are very interested in following this up. Would the person concerned like to contact us: Box 15, *Alpha*, 20 Regent Street, Fleet, Hants GU13 9NR.

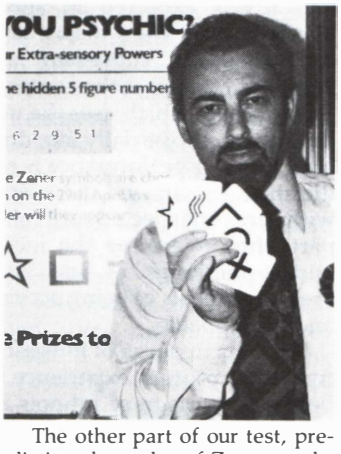
Psychic desert

ARE YOU psychic? We put that question to visitors to the *Alpha* stand at Olympia, believing that from the many hundreds who stopped to enter our competition, a few would have enough psychic power to detect a hidden five-figure number, or predict the order in which five Zener symbols would be chosen on the last day of the Festival. But no one got either right.

For those who kept a record of the number, it was

6 2 9 5 1

Out of 640 entries, only half a dozen at most got three of the numbers right. Two of those entrants, Jenny Bond and Mrs Wellborne, got a fourth number correct but in the wrong position. Both also, of course, included a fifth number which was wrong. They both win a prize, as does John Barter who only got one number in the right place, but did succeed in guessing all five numbers, putting four of them in the wrong position.



The other part of our test, predicting the order of Zener cards, was just as disappointing. Again, no one scored 100%. We asked David Berglas, the man of mystery and King Rat – the special title given to the presiding show business personality in the Grand Order of Water Rats, which raises money for charity – to shuffle the five symbols and set them out. The order in which they appeared is shown in our photograph.

David Berglas had not realised we were asking people to guess a hidden number, too, and we had revealed it before he had a chance to try guessing it with his own special "magical" powers. He was sure he could have got it right – and having seen him at work it wouldn't have surprised us, either.

It was strange to see him involved in the Festival since he is also a vice-president of the British branch of the Committee for the Scientific Investigation of Claims for the Paranormal. We'll be running a feature about him in our next issue.

Our prize for the Zener symbol competition goes to a lady who gave her name only as Victoria and who lives in London, W11. She was one of several participants who got three of the five symbols in their right positions. Consolation prizes are also being sent to two others who had near-misses by getting the symbols all right – but in reverse order.

Turning on the inner light

Raja Yoga teaches a form of meditation and a philosophy that has attracted followers around the world. David Harvey visited the movement at its London centre.

KILBURN doesn't sound like a promising base for a spiritual movement. On the cold, wet and dreary morning I visited Raja Yoga's main UK centre, it seemed an even less inspiring location. But first impressions can often be misleading.

My visit did not begin auspiciously. It appeared that our wires had got crossed and I was expected at another time. "Perhaps you were meant to come this day, after all," suggested Jayanti who lives and teaches at the centre.

Raja Yoga, which uses the metaphor of drama to describe daily life, does not pretend that our performance is always predictable. I managed to exemplify that with my unexpected arrival. For their part, they overcame the inconvenience with a minimum of fuss, living up to their own ideals of being accommodating and unflappable.

With the upsurge of interest in meditative and spiritual experience, there has been no shortage of schools and movements to satisfy the thirst for inner knowledge. Those who take a cautious view of the scene will not have failed to notice that some organisations appear to have interests that are not exclusively otherworldly. Some put a high price tag on their teachings. A few have extensive business interests and property holdings that would do credit to a flourishing multi-national. Many sprung up, opportunely, during the sixties, only after public interest was rising sharply.

True, Raja Yoga reached this country in 1971. But it traces its origins back to the 1930s. The movement owes its existence to Prajapita Brahma, a successful businessman who, as he grew older, turned increasingly to meditation. In 1936, he experienced a number of apocalyptic visions. He foresaw wide-scale destruction on a nuclear-holocaust scale, followed by the emergence of a new, purer world. Baba, or father, as he is known to Raja Yogis, was also impressed in his vision with the possibility of man's perfectability. He was inspired to prepare mankind for its rebirth and sunk all his wealth in the creation of a university to help people travel towards the better world he had glimpsed. Since its beginnings in the Indian Continent, Raja Yoga, under the mantle of the World Renewal Spiritual Trust, has spread to 20 other countries. Although it is relatively new to Britain, it is grounded in something more substantial than the recent Western enthusiasm for Eastern wisdom. Unlike many other schools, the centre does not put a price on its instruction. Instead, it leaves it to its members to contribute in kind or cash what they feel they should give. The movement does not accept outside donations.

Raja Yoga, which means supreme union, is not a physical form of yoga: it has been described as "balancing in the head rather than on the head". At the heart of its practice is a form of meditation that guides the individual's awareness to the true self, as distinct from the body, or costume, to extend the drama metaphor, and also to God.

"We don't tell people to stop their thoughts," explains Jayanti. "We guide them to experience the supreme being." The meditative experience can be extremely powerful, as I found, although exactly how it is to be interpreted by the individual is another matter.

"The practical life of the teachers reflected what they taught."

While I was at the centre, I took part in a meditation conducted by the senior sister, Dadi Janka, who came from India to start the London Centre. Her diminutive figure was wrapped in the characteristic white sari that many of the female Raja Yogis wear. But it was the warmth of her beaming smile that made the greatest impression. I sat, facing her in a room dominated by the benign image of Baba. With my eyes open, I was asked to focus on the third-eye area of her forehead. That, it was explained, would catalyse the meditative process. First, softly spoken words guided my attention to subtler levels of consciousness. Then, progressively, there was a change in the quality of my visual perception. Dadi's features melted into a haze of light that first framed her face and figure and then completely replaced them. The physical world disappeared. In its place was an ocean of pale blue and violet light that slowly pulsed. At the same time, there was a feeling of lightness and peace. It was both tranquil and exhilarating, a complex feeling that persisted after the meditation was over. You remove your shoes before entering the meditation room and it has been known for people to try and leave the building in their stockinged feet. I can understand how.

Feelings of well-being and the vision of light are commonly experienced by Raja Yoga practitioners. Pleasurable though the meditation is, it is by no means an end in itself, but an integral part of the process that leads to spiritual development through the refining and strengthening of the mind's energy.

Raja Yoga places great emphasis on moral values and the practice of virtues, as a result of their natural development rather than through strict self-denial. Similarly, it stresses the value of celibacy and vegetarianism as ideals, but there is no obligation to adopt these practices. Instead it is assumed that they will spontaneously become a part of the Raja Yogi's way of life: "love of God, the supreme being, is what we are all searching for," says Jayanti. Once realised, that sets human relationships in a different perspective, she suggests. Apparently, members include young married couples as well as single people.

The home of the organisation is Mount Abu, Rajasthan, in Northern India. Students of the movement – there are 67,000 world wide and about 500 in the UK – visit there for periods of intensive study. Baba left his followers with a rich fund of teachings on cosmology, religion – Raja Yoga claims to be the timeless distillation of wisdom at the heart of all religions, and other branches of knowledge. The wisdom imparted to Baba, they believe, was revealed to him by God.

Every centre also runs courses, as well as conducting daily meditation sessions. In London, newcomers to Raja Yoga are expected initially to attend one hour a day for four to seven days. For regular practitioners, daily meditations start very early at 4 a.m. "It is not difficult for us at all," Sister Jayanti assured me. "But don't tell other people. It might frighten them away," she added with a smile.

One of the more unusual aspects of the organisation is the major role played by women. Baba was moved by the oppressed plight of women in India, so when he set up the University, he placed them in charge as a gesture to the harmonious new-world order he wished to create. Today, most of the teachers and administrators are women, although the movement includes members of both sex.

I asked Veronica, a young Irish girl, who works at the London centre, what had attracted her to Raja Yoga, which she discovered in 1976. "What impressed me was that the practical life of the teachers reflected what they taught. I felt that Christianity and other religions I looked at did not have the answers to my questions." She is one of many who seem to have found what they were searching for in Raja Yoga.

I had certainly seen Kilburn in a different light. α

The invasion of Ripperstone Farm

What started as a tongue-in-cheek exercise in instant journalism, ended for Clive Harold in the extensive investigation of one of the most amazing UFO cases to be recorded. The full story is told in his book, The Uninvited, Star Books, out this July.

"I DON'T expect anyone to believe us," she is telling me, "but *we* know exactly what happened to us and nothing can change that. . . ."

17 January 1978. Pauline Coombs – a Welsh farmer's wife – is giving me tea in the front parlour of her deserted farmhouse, set in splendid isolation on the cliff-tops overlooking St Brides Bay in South West Wales. She is also trying to give me an accurate account of an amazing year in the life of her family, friends and neighbours, in the face of what sounds like extra-terrestrial invasion of their privacy. I am trying to summon up, and dispense as much sympathy as I can in the circumstances, but finding it a little difficult.

Understandably. What she was describing to me was, on first hearing, quite ludicrous. And exactly what I was both expecting and looking for. *Woman's World* magazine had commissioned me to seek out some people who claimed to have "close encounters of the third kind" and write their stories, to coincide with the release of the film of the same name. Whether the stories I uncovered were true, or not, could remain open to conjecture; as long as the article was "entertaining" and "topical", that was the most important thing.

My arrival at Ripperstone Farm, where the Coombs family lived, followed a three-week search for suitable subjects, and had involved me with close encounters of the strangest kind, with people claiming to have made regular day-trips to Venus, to be in special "cosmic contact with Space Lords," and quite a few who relished the prospect of relating, in lip-smacking detail, how they had frequently enjoyed extra-terrestrial sexual encounters of the kinkiest kind.

By comparison, the prospect of a man, his wife, their five children, their parents, their neighbours and the local police, all claiming to have seen flying saucers and their occupants, paled into comparative insignificance. But it was, nevertheless, the best alternative I had, involving more people than any other "close encounter claim," and over a longer period of time.

It promised to be a good story. And it was. It also changed my life completely. And the "tongue-in-cheek" article I intended to write eventually became a book called *The Uninvited*. As I wrote the family's story – a reconstruction of their experiences, told through their eyes, exactly as it happened – it unnerved me as much as initial readers of it have told me that it unnerved them. And with good reason.



Mrs Coombs and her daughters: a window on another world?

Initially, I was particularly impressed with the family as people – with their embarrassment at their situation, with their reluctance to relate their experiences, with the consistence of the accounts they gave me of what had happened. Billy Coombs, Pauline Coombs, their children – Clinton, Keiron, Layann, Joann and Tina – and their parents and neighbours, not to mention the local police, were all reticent to describe what they had seen, but (whether interviewed together or separately) collaborated every precise detail of what they claimed had occurred, never contradicting each other.

I confess I employed every trick I knew in ten years of in-depth interviewing, to trip them up and to thereby prove to my own satisfaction that the disturbing story they were all telling was simply a hoax, at worst, or mistaken identity or imagination, at best. I couldn't. The more I investigated their story, the more the facts seemed undeniable, the more the evidence piled up, the more the witnesses came to light – the more it seemed I was, in fact, dealing with science fact and not science fiction.

Eventually I felt that my magazine article should become a book, that as many people as possible should read the Coombs story and believe it as I came to believe it, that the authorities should investigate the sort of phenomena the Coombs family have lived in fear of, for nearly a year.

Their story begins on the night of 14 January 1977, when Pauline Coombs watched a bright light in the night sky near the farmhouse, swing like a pendulum in the heavens and eventually fall to earth near the cliff edge in front of the house. She knew it was neither aircraft lights, nor Venus, nor a comet or meteor. It was something she had never seen before and it clearly interested the authorities from the nearby Brawdy Air Force Base as much as it had interested her.

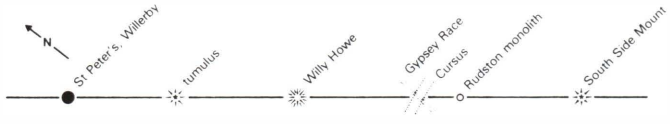
Shortly afterwards, Army personnel cordoned off the area of the cliffs where the light had come down, and Navy frogmen started investigating the shoreline. Nobody would tell Billy Coombs – on whose land they were trespassing – what exactly they were doing. When he insisted, they told him that "a landslide had brought down part of the coastal path, and it had to be rebuilt."

Billy didn't believe them – but neither did he believe that what was happening had anything to do with the rash of UFO sightings (numbering over 50) that had been occurring in the area. Such sightings he – and Pauline – dismissed as "rubbish". Until two weeks later – and the months following.

First a phospherent globe of light paced Pauline's car along the road home one night, following the car for two miles and eventually forcing it to a halt. Billy and his son, Keiron, found her and his two daughters screaming hysterically on the doorstep of the house, having run part of the way home. They later watched the globe of light speed away from the car and out to sea.

Next, Pauline and Billy were confronted, in the early hours of the morning, by the glowing, humanoid shape of a giant silver-suited figure, looming outside one of their windows. Panic-stricken, they phoned for help. Their neighbours and the local police found them in a state of hysterics. The figure had gone, but a giant footprint remained outside the window, a rose bush had been inexplicably scorched to a cinder and radiation traces were later found. The family's pet dog – who had been put out to chase away the uninvited visitor – went mad and had to be destroyed.

Next, the family's television sets, and one car after another, start to mysteriously over-load and burn out all their



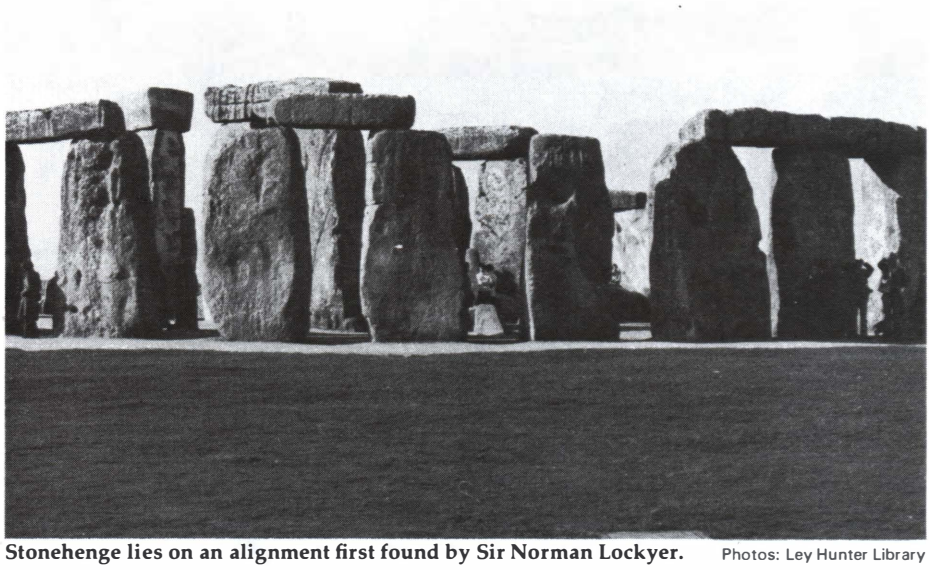
RUDSTON LEY, North Yorkshire/Humberside



STONEHENGE LEY, Wiltshire



Rudston monolith: UK's tallest.



Stonehenge lies on an alignment first found by Sir Norman Lockyer. Photos: Ley Hunter Library

cases. Statisticians deal, of course, with degrees of probability, not certainties, and the particular problem with ley-lines concerns the latitude that can be allowed in plotting the alignments.

For the statistician, the difficulty is posed by the variation in the physical dimensions of the monuments aligned: a standing stone occupies a fraction of the space of an extensive earthworks. That affects the width of the ley that can be allowed. Other factors are the length of the line and the number of megaliths and other features that mark its path.

So far, the results have been encouraging. All but one of the sample of leys submitted by *The Ley Hunter*, which had been both plotted on maps and surveyed on the ground, have received the statisticians' seal of approval. In other words, the degree of probability that they were intentionally aligned was sufficiently high to substantiate the ley-line hypothesis. Most of the lines submitted are around 10 miles long with five or more points on their course. It is also possible to take into account the number of alignments that occur in a random distribution of sites in a given area.

Statistical analysis bolsters up the case, but it is limited to map work. There are other important considerations.

Above-chance alignment is one thing, the date of construction of the different sites on a ley is another. Watkins said that a wide range of prehistoric features could be taken as potential ley markers: barrows, standing stones, stone circles, dolmens, cairns, earthworks and other man-made modifications in the landscapes. He also included pre-Reformation churches on the basis that they were usually located on sites that evolved from prehistoric times. This is patently obvious in many cases. Knowlton, Dorset, has a church inside a henge and other churches around the country are built inside earthworks and stone circles. Some are poised on the crests of barrows.

The prehistoric period from which many of these sites date spans not just centuries, but millenia. Radio-carbon dating has shown that the heyday of the megalith builders was the neolithic period, stretching from 4000 BC to 1800 BC, although some monuments can be traced back to the eighth millenium BC. Unless there is additional circumstantial evidence, barrows and earthworks are particularly hard to date. There are indications that some sites have evolved over extremely long periods, predating any extant monument. That sites on the same ley are not contemporary has been another cause for objection. However, the first ley submitted to Forest linked Thornborough Henge with the Devil's Arrows and other sites, all dating from the same period. No one, incidentally, has suggested a precise date of origin for the ley system itself.

Although the discovery of the astro-archaeological function of stone circles was a major breakthrough in understanding the function of these prehistoric constructions, the purpose of most remains mysteriously obscure. Some do reveal evidence of ritual and religious use. Barrows have been found to contain burials. But not all. And even those that do, have only been used subsequently for burials in many instances. They were, like the great earthworks that are known as hill forts, originally built with other purposes in mind.

Speculation has to be tentative. But, so often has the obvious assumption proved wrong, the field is wide open for convincing explanations. Silbury Hill, Europe's greatest earth mound of gigantic proportions, disappointed archaeologists in revealing no evidence of a kingly burial. Excavations turned up little that makes sense, although it did show that Silbury was constructed quite carefully of alternate layers of chalk and earth. Structurally it resembles a kind of Wilhelm Reich orgone chamber. He specified alternate layers of organic and inorganic material for the construction of a device to concentrate the mysterious orgone energy. That is as preposterous as the ley line theory, of course. And, quite appropriately, Silbury is claimed to be on a ley.

Watkins probably felt that his theory of alignment was problematic enough to establish without following up all the leads as to their function. Others have been bolder, linking leys with energy channels that focus at stone circles and other monuments on their path. The only hints in this direction are stored up in folklore and old wives' tales about healing stones, groups of stones that dance at certain times or go down to nearby streams to drink at the toll of midnight. Dowsers have confirmed that there is, indeed, more to these monuments than conventional wisdom allows. But neither dowsers nor folklore cut much ice with orthodox archaeologists.

Will they take note of scientists, though? In the past few months there have been breakthroughs in the investigation of stone circles that bring ancient beliefs about their hidden powers into the 1970s. Not only does there seem to be good grounds for taking Watkins' original vision seriously, but we could be on the brink of learning secrets that have been locked away since the remotest days of ancient Britain's past. α

All ley-line diagrams: Ian Thomson.

Putting the past to the test

Paul Devereux explains how the Dragon Project plans to uncover the full facts about Britain's ancient sites. Preliminary findings could have far-reaching implications.

THERE WAS coldness in the glitter of the stars as I lurched sleepily out to my car in the early hours of a crisp mid-December morning.

"Dear old Alfred Watkins," I thought, as I drove through empty surburban streets, "he just couldn't have guessed what a catalyst his ley theory was to become!"

I picked up Dr G. V. Robins, an inorganic chemist responsible for world-beating new research on the nature of stone, and we both headed out into the darkness of the countryside beyond London. Our destination was the complex of prehistoric megaliths known as the Rollright Stones situated northwest of Oxford.

It could all have been a scene from some science fiction or occult novel, whereas in reality it was an early chapter of what I firmly believe will prove to be an adventure of fresh human awareness that harbours some remarkable implications for our times. Dr Robins had already made a number of trips to Rollright, but this was to be the first of many subsequent dawn visits for me. We were in the very earliest, practical phase of the Dragon Project.

Alfred Watkins's 1921 ley discovery seemed simple enough: alignments of certain ancient sites of stone, earth or water across the landscape which Watkins felt marked the remnants, were the ruins if you like, of old straight tracks laid down four thousand or more years ago in the Neolithic period. Tracks that had undergone much evolution and depredation caused by time, weather and interference by successive cultures. But in *The Old Straight Track,* Watkins hinted that there could be more to the nature of leys by puzzling over the edge-alignments of prehistoric earthworks, known as "camps", that he knew couldn't be explained simply as tracks, and by his inclusion of Biblical references to ancient tracks and mark stones.



Photo: Graham Chalifour.

Paul Devereux, dowsing at Rollright while Geoff Blundell monitors his brain waves.

In 1939, after Watkin's death, a geomantic researcher called Arthur Lawton postulated that prehistoric sites were related to one another in geometrical and metrological patterns that indicated a common origin for the derivation of the sites – "possibly the existence of a cosmic force unclassified today but utilised in dowsing" (*Mysteries of Ancient Man,* 1939). Lawton's work was curtailed by the Second World War, but it was followed up in the sixties.

Ley hunting is a bridge-building subject, a catalyst to interdisciplinary research: the area of investigation it has created around itself is becoming known by the suitably all-encompassing umbrella term of Earth Mysteries.

Watkins had written a perceptive passage in *The Old Straight Track:* "But human knowledge is not built into watertight compartments, and it does not help real advance for an investigator to be 'warned off' any reference to the several -ologies with which his subject makes contact."

Today, Earth Mysteries research covers certain aspects of investigations into UFOs, astro-archaeology, folklore, dowsing, archaeology, geomancy, ancient sacred geometry, possible cosmic and telluric forces and much more besides. Most of these areas currently belong to separate domains of research, but they are increasingly being related to one another in the Earth Mysteries melting pot – a modern cauldron of inspiration.

A fresh arena of human thought is being created in which the modes of consciousness characterised by left and right hemispheres of the brain – intellectual, analytical and intuitive, pattern-sensing, respectively – can first of all come into contact and then, it is to be hoped, work in harness. Such co-operation of mental modes could create dramatic new perspectives of understanding.

It has always seemed to me that science devoid of intuition and openess to possibilities, science in a left hemisphere desert, leads inevitably to reductionist misconceptions, to smaller and more disconnected items of knowledge which are decorated with increasingly intricate designs of specialist detail. The history of science seems to show fundamental progress only by a series of accidents, or insights on the part of individuals, rather than by logical, step-by-step research.

Equally, loose intuition and woolly visionary vistas that remain isolated tell only of destinations without providing a route. I believe the significance of Earth Mysteries research lies in the new ground that can be covered when specialist knowledge is responsive to visionary signposts; when scientists are prepared to operate within a framework of individual and collective intuition. This is just beginning to happen, and in so doing has provided a fertile ground for the inauguration of the Dragon Project.

Earth Mysteries research could take as its emblem a disturbingly prophetic engraving by the visionary poet and artist William Blake. It depicts a man holding the sun (solar; intellect; masculine; creative; yang; left hemisphere) on the left and a woman by a crescent moon (lunar; intuitive; feminine; receptive; yin; right hemisphere) on the right. In the centre a figure holds open dividers measuring the ground while composi-

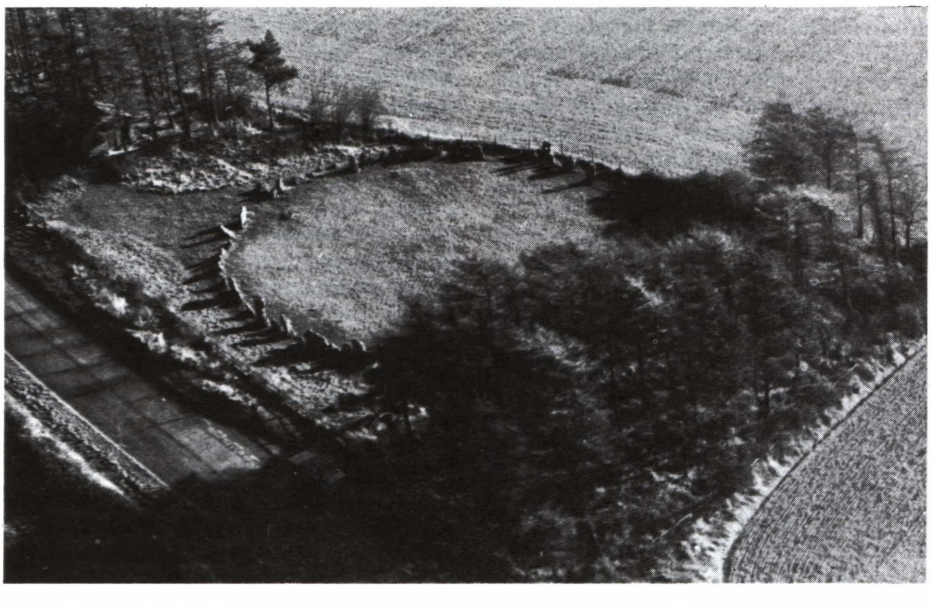
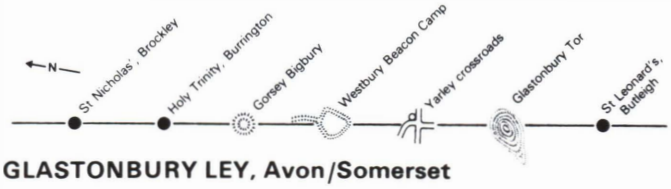


Photo: The Ley Hunter Library.

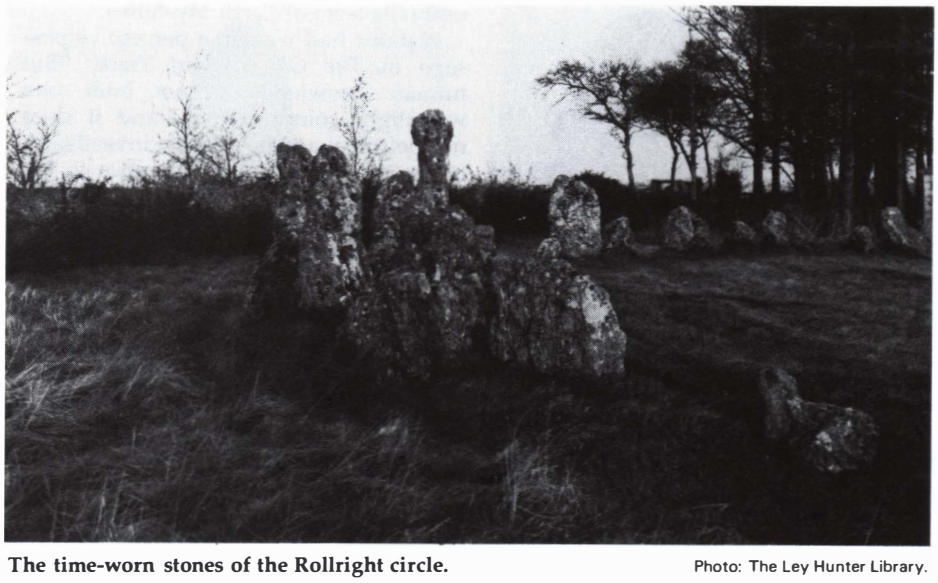
The King's men, Rollright: custodians of a secret we are now uncovering?



ROLLRIGHT LEY, Northamptonshire/Oxfordshire



GLASTONBURY LEY, Avon/Somerset



The time-worn stones of the Rollright circle. Photo: The Ley Hunter Library.



Glastonbury Tor. Photo: Tony Cohen.

tionally reconciling both sides. The whole scene is acted out before an image of Stonehenge which is shown linked to a version of Avebury's serpentine avenue of megaliths, of which only the West Kennett avenue now survives.

When author and journalist Paul Screeton handed over the editorship of *The Ley Hunter* to me in 1976, my colleagues on the magazine and I felt two things needed to be done: firstly, to update and tighten the argument for the ley theory to show that the seed at the centre of the whole diverse resurgence of interest in ancient mysteries was on more solid ground than its critics would have us believe, and, secondly, to take a closer look at claims of strange earth energies at prehistoric sites and along ley lines.

We feel we have gone some way towards our first objective in *The Ley Hunter's Companion* (Thames and Hudson, 1979) by myself and Ian Thomson, art editor of *The Ley Hunter* magazine. The second aim has resulted in the creation of the Dragon Project.

The present concept of earth energies, and thus the existence of the project, has its own modest history that shows the idea has grown more by coincidence than anything else; a situation that can lead to the suspicion that the collective unconscious, evolution, Nature or what you will, has implanted the germ of a direction in our group awareness so that it may be developed and clarified at this time.

The ley hunting new wave was inaugurated in the early sixties by former RAF pilot Tony Wedd. He was a student of UFOs who had also happened along an old copy of Watkins's *The Old Straight Track*. Knowing of a French outbreak of mass UFO sightings in 1954 in which investigator Aimé Michel discovered that landings or near-landings of UFOs fell on straight lines he called "orthotonies", Tony Wedd was set wondering if these alignments could relate to Watkins's leys. A local UFO flap in his area of Kent enabled Wedd to check his theory. Plotting the UFO sightings he felt he was able to show that orthotonies and leys were one and the same.

As part of his theory, he postulated that leys were lines of magnetic force utilised by UFOs. This fertile concept, the UFO dimension, gave new life to the ley theory, aided and abetted by the reappraisal of prehistoric life forced into the open by new material on astro-archaeology published in the sixties.

Later researchers pointed out that some descriptions of dragons in ancient legends sounded like peasant versions of UFOs. Others observed that there were strong folklore traditions that stated that ancient sites manifested strange powers such as enchantment, divinatory visions, the supernatural movement of stones and healing influences. More recently, dowsers have claimed dowsable signals at ancient sites that indicate the presence of underground water systems, the existence of an earth force trapped, or enhanced, by megalithic structures and



William Blake's visionary engraving.

the possibility of such sites being linked by straight lines of energy existing above ground level. These have been termed "overgrounds" by dowser Tom Graves and were first detected, as far as I've been able to determine, by the excellent Welsh dowser Bill Lewis. This man has had the objective nature of his dowsing ability confirmed on many occasions, but none more dramatically than when a gaussmeter was able to confirm magnetic anomalies on and in the vicinity of a megalith near Crickhowell, exactly where Lewis had dowsed earth force effects (see Francis Hitching's *Earth Magic*, Picador).

The existence of an earth force is taken for granted by the Earth Mysteries faithful, and yet the concept has been arrived at by accident – in the tradition of scientific development! Tony Wedd's leys are weak at best, and my personal view is that Wedd's theories are valid in an intuitive sense but not in an actual one: as though it was required by something somewhere that such a notion was put in currency to enable the eventual weaving together of otherwise unconnected, disparate strands of research.

Apart from the dowsing information there is no evidence I know of that shows leys to be lines of force. The best circumstantial evidence to date has been demonstrated in *The Ley Hunter's Companion*. Most data of an earth force relate to *sites*. So it seemed to me that before ley energy could be fully investigated, it would first be necessary to undertake a close study of the postulated earth force at ancient sites; preferably one particular megalithic site where a fairly detailed profile of anomalous energy behaviour, if any, could be drawn. So I called a meeting, in November 1977 in London, of invited scientists, electronics buffs, dowsers and

other relevant parties. It was agreed that such a project was desirable and that it should last for at least two years. Further, it was felt that the project should incorporate results from the monitoring of physical energies, geological studies, dowsing work and psychic experiments in the hope that some sort of correlation could be detected.

Three project co-ordinators were named: Dr Robins for physical energy measurements; John Steele (a Californian archaeologist who gave the project its name) for psychic archaeology, and myself, as organiser and catalyst. Electronics expert Mike Roberts agreed to take on the brunt of the manufacture of such monitoring equipment that was within our range and requirements. Tom Graves introduced us to Pauline Flick who very kindly allowed the Dragon Project to base its investigations at the Kings Men, the circle at the Rollright megalithic complex. A full site survey was commenced by John Barnatt. About 40 other experts have since come to be listed as on call in an individual capacity.

But we had no funding. *Ley Hunter* readers sent in small donations that enabled us to get off the ground with letterheads, postage, some electrical components and the like. Almost a year went by without any practical work commencing. I was beginning to despair: no funding source had been secured, we had no equipment and no clear research schedule worked out – only a driving *idea* that needed clothing with practical work. But Dr Robins pointed out to me that all such undertakings had to reach a stage of critical energy before things really started to happen. He was right. A couple of weeks later, in October 1978, the first piece of instrumentation, an ultrasonic detector, arrived from Mike Roberts and one part of the physical monitoring aspect of the project got under way.

And yet even this was the result of coincidence. After consultation with the other co-ordinators, I had discussed with Mike Roberts the sort of instrumentation we should set about begging, borrowing or constructing. Virtually as an afterthought I mentioned that perhaps he could construct an ultrasonic detector, though it probably would be of no significance. But as it happened, Mike had a circuit for such an instrument and could get down to it straight away.

There was no logical basis for wanting to monitor Rollright ultrasonically: my afterthought had been prompted by an incident at the first Festival for Mind and Body (Olympia, London) where *The Ley Hunter* had shared a stand with other Earth Mysteries researchers. Out of the teeming crowds a man came up to me on the stand. He had been studying our display photographs of typical ley marker sites, and said he was a zoologist. He recounted an experience of one of his colleagues who had been researching bat behaviour on a country estate. It seems that while on his way back to base around dawn, his ultrasonic detector – accidentally left switched on – suddenly started registering when he was alongside "the sort of site you people call a ley point" the man in Olympia said. After pointing out that there wasn't too much in nature that produced ultrasonics, the man disappeared back into the crowd.



THORNBOROUGH LEY, Yorkshire

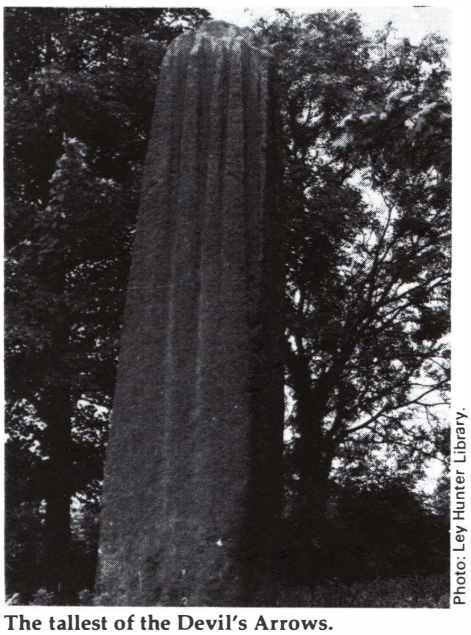


Photo: Ley Hunter Library.

The tallest of the Devil's Arrows.

As a result of this apparently minor incident, Dr Robins found himself a year or two later monitoring ultrasonics at Rollright. Only someone with Robins's genuinely scientific mind would have bothered to undertake monitoring that seemed, on the face of it, to be pointless. As it happens, preliminary results have been obtained that are exciting. But coincidence doesn't end there.

Even with positive ultrasonic results there is only a tiny handful of people in the world who could have placed them in any sort of working context. In 1978, while the Dragon Project was accumulating its critical energy, Dr Robins had been responsible for the instigation of revolutionary experimental work on flint at Leicester University. Wholly unexpected material regarding the nature of stone is now being uncovered by the distinguished research group there: it is work that could take us beyond Silicon Valley. So it transpired that the right man was doing the right thing at the appropropriate time and place. It is a situation that could never have been consciously planned!

While this work has been going on, other aspects of the project have been set in motion. Electric field measurement has recently been commenced; specialised photography seems to have started to produce possibly significant results; John Steele has been able to arrange the presence of eminent biofeedback authority Maxwell Cade together with Geoff Blundell and his advanced EEG monitoring device, the "Mind Mirror", at Rollright in the company of dowsers and psychics.

Over the next year, the ultrasonic monitoring will become increasingly sophisticated; more experiments in psychic archaeology are hoped for, and an attempt will be made to arrange a comprehensive geophysical survey of Rollright. Towards the end of the project, around the end of 1980, sites other than Rollright will also have to be looked at to some extent. Geological investigations of megalith distribution in the British Isles and related studies, currently under way within the context of the Dragon Project, will be continued.

Even at the end of the project's life, it is fully realised by all participants that only tentative results will be available: results that may indicate that there is something in the earth force concept, or, conversely, which may hit the whole idea on the head. But it is hoped that if positive findings are arrived at there will be at least sufficient evidence to help raise serious involvement by well-funded, perhaps institutional, sources so that a full-blown scientific study, which the Dragon Project cannot hope to be, can be undertaken. At this point the possibility of ley energy could be looked at again with a chance of success.

Preliminary results currently to hand suggest that we are dealing with a real phenomenon – but they *are* as yet only preliminary. Other data may yet come up to change these early indications. But in our more speculative moments we catch glimpses of new ideas to explain the geometry of stone circles and their outliers, of the possible explanations that may exist for legends of healing stones, and so on. But we must wait and see.

There is no suggestion of course that our ancient forefathers went around in white lab coats! Rather, that in pre-urban society there was a sensitivity that has been lost in our urban cultural mode; that what we require instrumentation to uncover was directly detected by what was in former times a natural human sensitivity. (The occasional cases of "wild children" surviving in elemental conditions show how sensitive the human organism can become when living very close to nature: the detection of hidden metals by the passing palm of a hand, for example.) Now that the myth of woad-painted barbarians is dying out with the old school of archaeologists, we realise that an *intelligent* if primary society left behind structures that defy our interpretations. We know straight line and other linear features were created in the ancient world. Again, we do not understand why. It is to such enigmas that the Dragon Project addresses itself. α

The Dragon Stirs

A revolutionary research project underway at Rollright stone circle has produced evidence that it acts as an energy conversion centre. Just before sunrise, ultrasonic radiation has been detected significantly at variance with normal, background levels. The location and geometry of the site appear to be important factors in harnessing the long wave radiation generated by the rising sun. These long waves trigger off electrical activity within the stones that is detectable as ultrasonic emanation.

Dr G. V. Robins, a materials chemist, with a research interest in archaeology, has specialised in the investigation of the properties of stone.

Below, in this exclusive article, he describes how he devised and carried out the experiments that have produced these exciting and important findings. This report refers to the period between October 1978 and April 1979. Since then, further work has been carried out at Rollright and other stone circles that has confirmed and thrown further light on his initial discoveries.

The energy enigma

Stone is the focus of many types of prehistoric enquiry, ranging from the classification of man's most ancient industries through the controversy surrounding megalithic tombs and circles to the vast, but shadowy area of psychic archaeology. Legends and folklore cluster around ancient sites, and these are thickest about those sites where stone is a central and significant feature. Moreover, even a passing acquaintance with the whole area shows that some types of stone are singled out as being of some special significance: the bluestones of Stonehenge, the jade of ancient China, the quartz which figures so largely amongst some British stone circles may all serve as examples.

Our quest for the identification and measurement of earth energy, ley-energy or telluric force, as it has variously been called, was focussed initially upon the physical properties of standing stones and circles since these sites are so central a feature in the ley concept, and also because the existence of a substantial body of geometrical and astronomical data derived from Professor Thom's now famous study.[1]

Nevertheless, our own investigations were seen essentially within the context of a vast hinterland of qualitative information, often also highly subjective, linked to these sites by dowsers and allied investigators. Thus, reports of shock and dizziness sensations on touching stones, observations of phantoms, strange ill-defined sensations of atmosphere are linked to many stone circles and standing stones.

Legend and folklore recount many cases of moving stones, stones that heal and stones that drink, and this whole area is admirably surveyed by the Bords.[2] So in terms of the measurement of physical properties that might form a basis for this vast, inchoate mass of information, we decided to concentrate upon one particular site, Rollright in Oxfordshire, and to study it for at least a year, so that any periodic variations in energy detected might be established, and thenceforth extend this study to other sites. Not only would this policy guard against the notoriously fickle energy manifestations detected by earlier attempts at earth energy study,[3] but it was also aimed at developing an increasing familiarity with the district which might well allow other related parameters outside the physical measurements to be examined on a long term basis. We were aided in this by the consent of the owner of the Rollright site, Pauline Flick, to take measurements over an extended period.



The King Stone: one of the three components of the Rollright site.

Having decided upon our basic strategy for the physical measurements, we were still faced with the problem of constructing a paradigm within which we could work: what manifestations of energy should we look for and what periodicity should we anticipate? To answer these questions, we needed to know many details about the inner structure of stone and the ways that it could interact with energy. Fortunately, we were able to obtain a number of fundamental insights that helped to establish the necessary paradigms.

The inner world of stone

In the popular imagination there is nothing more intractable and immutable than stone. While there is much to support this viewpoint in terms of the gross physical structure and constitution of most types of stone, the detailed examination of stone at the molecular level, and at even more subtle levels, shows that a number of potential energy transduction and interaction systems exist.

Most types of stone consist of silicon dioxide, or silica, and the silicon and oxygen atoms are disposed in a three-dimensional network which is interspersed with other atoms or ions, most commonly aluminium, sodium and potassium. Rock types that are not based upon silica, such as limestone, nevertheless have a similar network structure, although the types of networks vary according to a number of factors, principally relative atomic and ionic dimensions. The geometric relationship between the silicon and oxygen atoms in the matrix of the stone structure is never perfect, however. The ratio of silicon to oxygen atoms required in terms of chemical proportionality is seldom achieved, and even when it is, there are many gaps and defects in the overall lattice. For this reason, inorganic structures such as we find in stone are termed "defect structures", and they are often thought of not as chemical entities, in the way that we might consider methane as CH_4, but as approximations towards an ideal structure which is rarely attained.

The gaps in the lattice, which exist on both the atomic and crystallographic planes, have the ability to trap particular atoms, ions, molecules and even electrons, and this property is determined, in the main, by the physical size of the

defects, and the electrostatic charge associated with them. Many gemstones owe their brilliance and beauty to the trapping of stray metal ions in the silicate matrix: chromium in ruby and manganese in amethyst are typical examples. Whereas the trapping of metal ions has a lasting and profound effect upon the overall structure and properties of the silicate matrix, other trapping phenomena are less permanent.

Foremost among these is the trapping of electrons. Over geological periods of time, most stones accumulate a "saturation" population of electrons as the lattice traps become filled with the debris of radioactive decay. This may arise from minute traces of radioactive material in the stone itself, from radioactivity in the surrounding environment, or from cosmic rays where the stone is exposed to the atmosphere, but the general effect of ionising radiation is to produce electrons from the matter, organic or inorganic, through which it passes. The electrons trapped in the lattice are usually thought of as being buried in an energy well, and, as such, can be lifted from that well by the application of sufficient energy. The energising of the trapped electrons initially raises them to a conduction band, a term normally encountered in discussions of semiconductors.

The difference between stone and conventional semiconductors is essentially one of the concentration of electron or current carriers – semiconductors are doped with special electron acceptors or donors to enhance this effect, whereas it occurs naturally in stone, although to a lesser degree. The concept of stone as an electron carrier, containing an equilibrium population of electrons provided by ambient radioactivity prompted us first to consider that our search should be centred upon electrical phenomena, and secondly to explore the energising mechanisms that might provide semiconductor currents in stone.

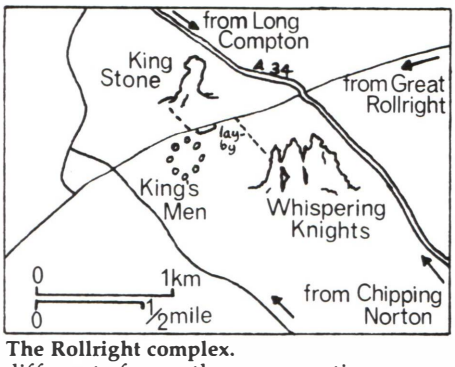
The accumulation of a trapped electron population in stone and related ceramic material is well established, and this effect has been utilised for some time in the archaeological dating technique of thermoluminescence (TL).[4] This method depends upon the fact that the saturation population of electrons accumulated over geological time are released by heating – such as in the firing of pottery or the heat derived from a hearth site – and the subsequent filling of the traps over archaeological time acts as a clock in that the population is related to the radiation dose received by the stone or ceramic from its environment. If this can be determined, an age can be computed. The method of TL releases these electrons by thermal energy, whereby they combine with defect centres, emitting visible light, and the amount of light is directly related to the radiation exposure, hence the age, of the rock. Although the method has an apparent simplicity, there are many practical difficulties and complexities, and, as we shall see, some of these problematic areas can be reinterpreted in the light of our current work.

More recently, flint and limestone have been examined by another technique, electron spin resonance (ESR), which gives information about the trapped electron population without disturbing them, as TL does.[5] In this technique, spin-ordering of the trapped electron population occurs when microwave radiation is absorbed under the influence of an applied magnetic field. Normally, this effect occurs most strongly in a powerful magnetic field, but the electron may well find itself within a localised magnetic field arising from magnetic metal ions and so the conditions for net absorption of microwave energy exists.

Since the microwave region of the electromagnetic spectrum is associated with providing rotational energy to small molecules (it does not provide enough energy to rotate large complex molecules) and electrons, when they exist in an isolated state, we began initially to think of microwave radiation as a possible energising source for the electrons in stone, in that it would be highly specific. Strangely enough, our own academic studies of the trapped electron population in flint opened up a whole new dimension in a totally unexpected area. Flints which had been heated to drain the geological saturation population gave a very strong microwave absorption characteristic of carbon radicals – groups of carbon atoms associated with a free electron – derived from the thermal breakdown of traces of organic matter deposited when the flint had originally formed.

Normally, free radicals have a very limited lifetime since they are chemically very reactive, but we found that due to the peculiar constraints of the silicate lattice and its defect structure, the organic radicals had been "frozen" since their formation in archaeological time. They therefore provided a permanent record of past heating, and offer an insight into the earliest use and development of fire. We have also identified, in some flints, the presence of monatomic hydrogen (isolated hydrogen atoms) which are released, either from organic fragments or water loosely bonded to the lattice, by radioactive decomposition. Other more tentative work has literally led us into a microcosm of organic molecules within this most intractable of materials, and by a curious coincidence many of these molecules have close counterparts with the molecules identified in interstellar space clouds: truly inner space!

It has become possible, therefore, to gradually build up a picture of the extraordinary world within stone that ultimately derives from its defect structure, wherein evanescent molecules and isolated electrons, normally with very limited free lifetimes, can exist for long periods of time. However, when we consider stone in the context of menhir or circle, the constraints upon the composition of its internal population are rather



The Rollright complex.

different from those operating upon heated artefacts. For example, the trapped electron population is a saturation one; any organic fragments arise from natural radioactivity, and any effective heating can normally be discounted. In terms of the saturation population of electrons, it is most realistic to consider it as a dynamic one: electrons continually drain from traps but are also generated by incident radioactivity and retrapped, so that at any one time it is reasonable to suppose that there is a small finite drifting population of ejected electrons in the lattice.

Whereas we have found that the saturation population remains constant under normal conditions with ESR measurements, the same is not true in TL studies. A number of anomalous effects, notably the fading of the TL signal on exposure to air (oxygen) and daylight, are attributable to the deactivation of the recombination centres rather than draining of the electrons. We began to think that a drifting population of electrons might possibly by sustained in the lattice, therefore, and give rise to a detectable current. Any search for such a current, in isolation, would be rendered difficult by enhancement or interference by ionic centres in the stone, so it was decided that we would search initially for some other manifestation of this effect. Earlier investigations of magnetic anomalies at menhirs had indicated promising results, but in the light of our own experience we felt that discontinuities in stone established for trace metal content, particularly paramagnetic ions, together with variations in the earth's magnetic field, made such measurements impracticable at this early stage.

A promising line of enquiry opened up by considering lattice transduction: microwave ordering of the electrons, or the development of a drifting potential, could give rise to a pressure wave by coupling with a piezoelectric medium. In other words, electromagnetic energy is converted into sound, of the same wave length, in the ultrasonic region, a well-known energy – conversion effect. We determined, consequently, to search for ultrasonics at Rollright, bearing in mind the curious anecdotal evidence of natural ultrasonics at certain stone circles and the relative ease of measurement of ultrasonics with a standard detector.

Our working hypothesis involved a natural source of microwaves, if we con-

sidered them to be the initial trigger of an electrical effect. The first choice for this source was the sunrise. As the sun comes over the horizon at daybreak, the long wavelength rays predominate: visually, the sun appears red because of this. At longer wavelengths in the radio frequency and higher microwave regions, the atmosphere is relatively transparent to a band of this radiation (the radio window),[6] and we would therefore expect that sunrise would be the optimum time for this ordering effect. We also anticipated that the energising effect would decay as the sun rose, since the shorter wavelength visible light would swamp this low energy interaction within complex electronic transitions. We determined, therefore, to carry out a programme of ultrasonic monitoring at Rollright around the time of dawn.

Experiments at Rollright

The Rollright site has been monitored ten times over the period October 1978–April 1979. No visits were made during January and most of February 1979 because of adverse weather conditions, otherwise readings were taken at approximately fortnightly intervals. The observation time lasted from 2 to 4 hours, commencing about ½–1 hour before dawn. This was preceded and followed by extensive background checks of ambient ultrasonic levels in the surrounding countryside within a radius of 1–2 miles. The ultrasonic detector used was a portable standard design, and the readings were taken manually from the linear scale calibrated in units 0–10. Further work will obviously involve chart or oscilloscope recording, but our primary consideration with the initial programme was to keep the equipment as portable and rugged as possible, and to avoid problems with power supply. The detector responded over a narrow band centred on 40kHZ, and the detector head was screened to prevent any incident microwave interaction and detection. The initial series of experiments was limited to recording duration and intensity of ultrasonic emanations.

The main features of our observations are shown in the graphs, first in terms of ultrasonic intensity recorded at the site, and secondly the duration of the ultrasonic emanation recorded above ambient level, represented in terms of predawn and postdawn duration, with the timing of dawn given in each case with respect to GMT, and disregarding site correction for longitude and horizon effect (both of which delay observed sunrise relative to GMT by a few minutes).

The background levels are recorded in each case, and it should be pointed out that on the sensitive meter the recorded background was a random fluctuation usually within the range 0–1 and sometimes rising only slightly higher than zero. Experience showed that this background was typical of early morning deep in the countryside, and during the day it did show a slight rise, sometimes reaching 0–2 fluctuations at noon. Similar backgrounds were recorded in suburban and urban situations at various times of the day and night: in noisy environments in city centres, the background fluctuation was never observed to exceed 0–2, and this seemed independent of weather conditions, thus similar readings were observed in strong winds and on warm sunny days and in direct sunlight.

The most striking feature of our observations of these ultrasonic emanations was the pulsing effect that developed shortly before dawn that was both more intense and more regular than the original background that was established. This is an area which will repay a great deal of further study and analysis, but one we must pass over at the present time because we have not obtained the equipment to record the pulsing quantitatively, although it has repeatedly been observed by many project members.

The intensity of the ultrasonic pulsing shows a steep decrease from October to December at the King stone menhir. During this period of monitoring, we found similar intensities at the Whispering Knights dolmen, but at the circle (The King's men), no ultrasonic pulsing was observed. In fact, the level of ultrasonics detected fell below ambient level within the circle on these occasions. Two other monitoring sessions in this period were carried out around noon, and in neither case was ultrasonic activity observed at either the King Stone or the King's men, although on one occasion, there was an indication of pulsing at the dolmen. On all dawn visits, strong pulsing was observed all around the menhir and in the roadway and field between the menhir and circle, but this ceased when entering the circle. This change between intense pulsing and below background, very faint, fluctuation was repeatable over the whole period of observation and was verified by a number of observers.

The duration of pulsing observed was variable: in all cases there was a very sharp rise above background intensity within half an hour preceding sunrise, and the pulses finished very suddenly within some two to three hours after sunrise, and the original background level was re-established. This effect was noted in all types of weather conditions.

The enforced halt caused by the adverse weather during January and February prompted us to speculate that the circle was the least active part of the site, and that we would not detect ultrasonics within or around it. The intensity of the pulsing at the menhir, however, suggested that we might find an increase as the new year progressed towards the summer solstice, and it was also anticipated that total duration might increase. Our first session of 1979 towards the end of February, however, disclosed an astonishingly complex pattern: the menhir developed pulsing some 30 minutes before dawn, and the intensity rose to an unprecedented 7 on the scale, a level difficult to sustain with known sources of ultrasonics we had tested. Furthermore, the circle developed an activity, although it was somewhat less than around the menhir.

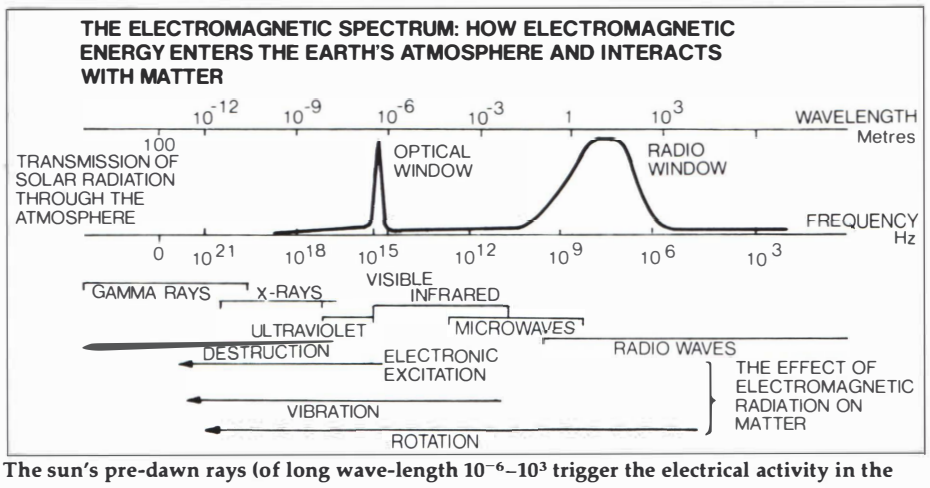
The dolmen showed a complex pattern of pulsing at the same level of the menhir, and we also established with an electric field detector that an electric field was present, showing a coincidental pulsing that locked in with the ultrasonics that we were detecting. Our measurements in the circle indicated a slight variation in intensity when comparing levels in the circle and between the stones. The area between menhir and circle was at the same level as around the menhir: there was a distinct drop in intensity observed on entering the circle. The intensity levels began to decline some three hours after sunrise, but were still above the ambient level some hours later.

Subsequent readings during March and April did not reveal further increases in intensity, but instead indicated a complex relationship developing between the menhir and circle. Throughout, the intensities measured at the dolmen closely paralleled the readings around the menhir, and seemed to persist for a slightly longer time. The intensity level at the menhir has continued to decline slowly, but the circle intensity has increased relative to the menhir level and now exceeded it.

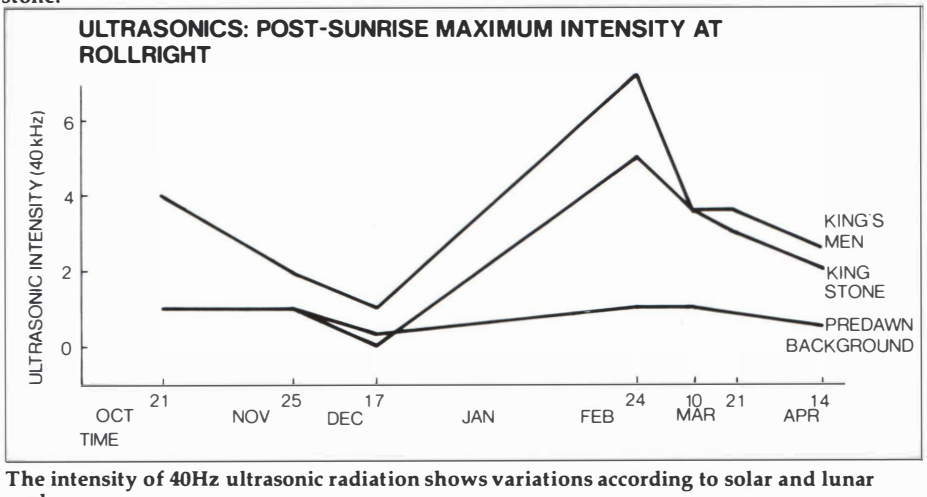
In addition to monitoring the Rollright site, we have also examined some control sites, although as yet these are only preliminary readings, since our main effort so far has been concentrated at Rollright. Two other stone circles, one in Cumbria, the other in Wiltshire, have been monitored and ultrasonics detected under predicted conditions. A comparison experiment has been carried out monitoring a concrete OS Trig point on Horsenden Hill, Greenford, Middlesex, at various times of the day, including dawn, in most weather conditions, and no ultrasonic emanations over and above background levels have been detected. Consequently, we suggest that the ultrasonic emanations detected at Rollright are real and are linked to the existence there of the circle, and we intend to expand the number and frequency of our monitoring sessions, and the quantitative nature of our data to obtain a clearer understanding of the phenomenon, and we hope to expand our monitoring schedules to include sunset.

What the findings could mean

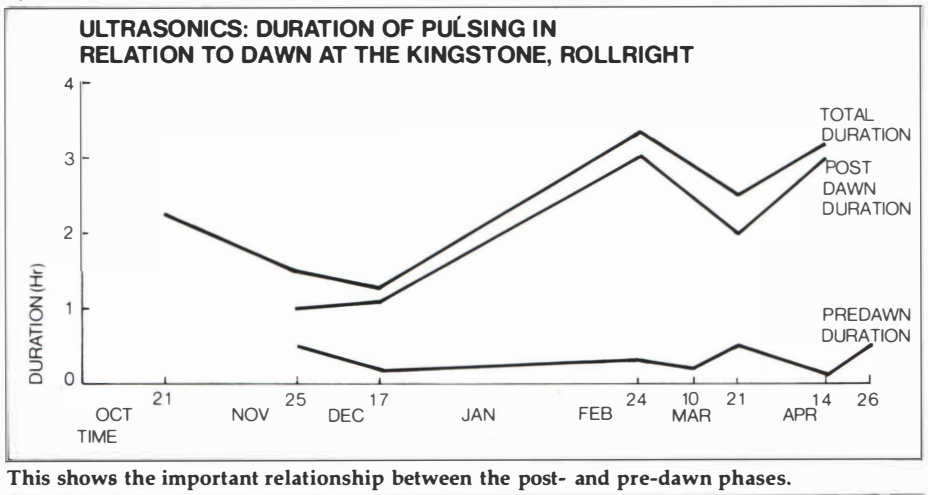
Our working hypothesis involved the generation of weak electric fields in stone dependent upon incident microwave radiation and also in relation to an equilibrium population of lattice electrons generated by ambient and internal radioactivity. This postulation, as it stands, obviously implies similar effects upon any type of stone, depending upon its crystal lattice and defect structure, and does not, in itself, directly involve any suggestion of earth energy. Conse-



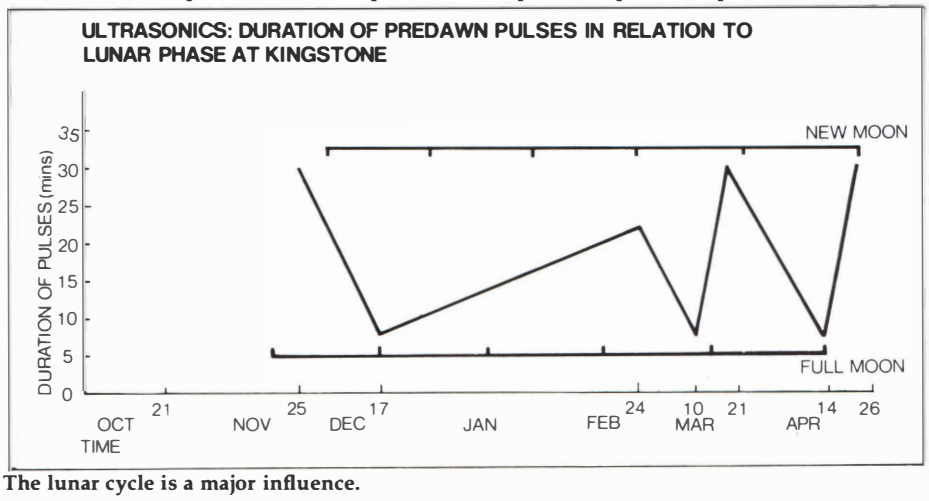
The sun's pre-dawn rays (of long wave-length 10^{-6}–10^{3} trigger the electrical activity in the stone.



The intensity of 40Hz ultrasonic radiation shows variations according to solar and lunar cycles.



This shows the important relationship between the post- and pre-dawn phases.



The lunar cycle is a major influence.

quently, in detecting manifestations of energy at ancient sites, we would expect to find variations and periodicities between the constituent stones rather than a generally unvarying level of energy transduction.

The ultrasonic levels recorded at Rollright, imply that there is a large scale interaction involving all three components of the site. The differing intensity and duration levels suggest that the location and geometry of the site are important factors in the transduction mechanism. But we must bear in mind that the ultrasonic levels are probably no more than an indicator of the central conversion mechanism, and that it is possible that the electrical energy is transmitted from the stone into the ground, although the varying ultrasonic levels suggest that there may well be interactions between individual stones.

The variations in ultrasonic intensity and duration within the overall site observed on all occasions suggest that this effect is related to site geometry. There is a great deal of evidence, particularly from astro-archaeology, that astronomically aligned sites were carefully located and were often at latitudes where their geometries were uniquely effective. Moreover, the precise surveying work of Thom has demonstrated the precision and sophistication of the design of stone circles: whereas controversy still rages over whether the megalithic yard was a fundamental constructional unit, there is something approaching a consensus over the engineering skills employed in the construction of circles.

Astro-archaeology has demonstrated many convincing solar alignments, but discussion has often centred upon the ability to use these sites for astronomical observations in adverse weather conditions and against high and variable ground cover. Similarly, lunar and stellar alignments that have been postulated are often questionable in terms of horizon haze, cloud cover and similar factors. Furthermore, the length of time required to ascertain the moon's 18.6 year cycle and then to enshrine significant parameters in stone would demand an extremely long observation period apart from the labour needed for construction. And yet, whereas one might expect that such effort might be justified in terms of one central site, there are many, often within a short distance of each other, particularly in Scotland.

The rationalisation of stone circle construction in terms of ritual or calendrical use has never answered these questions, neither has the central question begged by Thom's work even been considered: that the sophisticated geometries of many circles seem largely superfluous to their astronomical function. Often one or two stones pointing to a remote mountain notch are astronomically significant (it may be noted in passing that such evidence for ley lines would be laughed out of court) within the circle.

We may tentatively suggest, therefore, that both astronomical alignment and site geometry are significant in terms of the energy transduction mechanism proposed, and our ultrasonic data suggests that such a hypothesis is independent of cloud and ground cover. Furthermore, the site geometry, within the framework of this hypothesis, may be seen as a three-dimensional dielectric antenna oriented towards a particular alignment, and undergoes maximum energising at the precise time of alignment. The place of the moon and lunar alignments within this hypothesis is interesting: if we consider the influence of the moon upon our readings, one interesting correlation, indicated in the graphs, can be drawn.

In terms of sunrise triggering, we would not have expected predawn pulsing. However, as readings have accumulated, a predawn pattern has begun to emerge: triggering either occurs 8 minutes or 20–30 minutes before dawn. We have found that our data correspond well, within the limits of the number of available readings, with the phases of new and full moon – 8 minute triggering occurring at the time of the full moon, 20–30 minute triggering at full moon. The significance of these readings may well emerge if they are substantiated by further data. One final point about lunar phasing is that our most intense and complex set of readings in February coincided closely with the eclipse, although that was not observed in Britain.

Stellar alignments are the most controversial of Thom's astroarchaeology, and we have been led to speculate whether they should be interpreted in terms of radiostars – in relation to microwave energising – rather than to optical astronomy in the light of our findings, particularly as many of the stars postulated for alignments are difficult to observe as they rise above the horizon.

The work of the Dragon Project at Rollright has opened up a number of insights into prehistoric archaeology by these initial findings which lend support to the hypothesis of stone circles as energising centres. Our findings prompt us to view the geometry of the circle and its alignments as the resolution or optimisation of this energy conversion process rather than as a demonstration of mathematical skill or astronomical prowess as an end in itself.

It is difficult, at this stage of the Project, to infer either the use of this energy or the level of ancient man's awareness of the transduction process. Although our working hypothesis sees the energy as essentially electrical, further transduction may take place into a form which we have not anticipated, and it may be a crucial step in the transduction that the current is conducted to the ground (linking in with dowsing evidence).

Furthermore, the Golden Age framework for the concept of earth energy may have to be revised in the light of our findings in that even low intensity ultrasonic pulses are physiologically harmful, and any amplification of the microwave radiation (which may conceivably occur in the lattice) can also have insidious and dangerous effects. Nevertheless, the weak electric field generated in stone may be interpreted in the light of the healing effects of these fields recently established by orthodox medicine, and the vast body of folklore linking stones with healing. We do suggest, however, that ancient man had an appreciation – at whatever level – of this energising effect and constructed stone circles to manipulate it in some way. α

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Leying it on the line

How to map ley lines, survey them in the field and check them out with the archives. Paul Devereux sets you on the trail.

In *The Ley Hunter's Companion* (Thames and Hudson, June), Ian Thomson and I go into the practical aspects of ley hunting in some depth; here I will try to outline some of the key factors.

There are three basic phases to practical ley hunting: mapwork, fieldwork and follow-up archive research.

The standard map is the Ordnance Survey 1:50,000 scale (1¼-inches to the mile) which replaces the old 1-inch series which Alfred Watkins called "the ley hunter's stand-by". A 1:50,000 sheet covers a useful area, is tolerably detailed and so is suitable for initial work. Where possible, buy the map sheet unfolded – it is much cheaper and there are no creases to deflect a pencil line. Lay the map on a flat, firm surface and take a long (preferably clear plastic) straight-edge together with a *sharp* H or hard grade pencil. Such a pencil point will give a line on the 1:50,000 scale representing a ground width of about 11 yards, so this scale of survey can only be considered as preliminary.

The possible ley markers that are indicated on OS maps include: *tumuli (round barrows); long barrows; cairns; stones and stone circles; dolmens; ancient wells (those indicated in antique type); camps, henges and other prehistoric earthworks; ancient crosses, fords; round moats; castles; motte and baileys, and pre-Reformation (i.e. pre-1500s) churches and similar structures.*



Co-authors, Paul Devereux and Ian Thomson.

Confirmatory evidence includes sections of aligned old roads or tracks, ancient crossroads, hilltops (particularly beacon hills) and square moats. Churches, roads and crossroads have to be investigated to ensure that they are sufficiently ancient to have conceivably evolved from prehistoric sites or tracks.

A pin can be put in a possible ley marker and the straight-edge rotated around it to see if anything aligns. Watkins suggested ringing all possible ley markers on a map sheet to help speedier recognition of alignments, but many people will probably prefer to simply pore over an unmarked map.

Accurate line-plotting is vital at the 1:50,000 scale. Sloppiness can result in misalignments on the ground of tens of yards. Special care must be taken with churches as the symbols for them at this scale often represent bigger areas than those covered by the actual features; so a line grazing a symbol might be found to easily miss the church in reality.

Many ley hunters will be content to go off on a field trip when an accurate line has been plotted at this scale, but it must be remembered that a map line is not a ley until its accuracy in the field has been confirmed and its markers are shown to be acceptable by field and archive investigation (if necessary).

Ideally, a 1:50,000 map line should be

transferred to a 2½-inch (our recommended field scale) or 6-inch scale. These larger scale maps show far more detail, such as field boundaries, which enable a line to be walked more accurately. Symbols for churches are still used at the 2½-inch scale, but they represent the ground areas covered much more realistically. six-inch and larger scales depict actual groundplans.

The grid squares on a 1:50,000 sheet (the horizontal and vertical blue lines superimposed on the map detail) are grouped in "boxes" of 10 × 10 defined by slightly darker lines, and these indicate the areas covered by the 2½-inch sheets. This helps the working out of how many such sheets are required to cover a line plotted on the 1:50,000 map.

When a line needs transferring from one map sheet to another, many ley hunters simply trim the edges of the sheets concerned and sellotape them together. A more accurate method is to transfer the angle of the line by means of a large movable-angle set square and a pair of dividers. Also, ley enthusiasts taking their hunting seriously will want to calculate magnetic bearings for compass work in the field. This is done by measuring the angle of the map line relative to the grid line (the grid bearing) with a protractor and converting that to a magnetic bearing using the map's margin information.

The full, illustrated procedures employed in these two refinements of map-work are given in *The Ley Hunter's Companion.* It is even possible to calculate a line from grid references.

I've never been convinced by a "ley" longer than 22 miles. Any ley over five miles must have five or more authentic markers on it, and no alignment is considered a ley with less than four points. Leys less than 12 miles long with five or more markers start giving statisticians trouble, so that is the ideal type of map line being sought.

Ley width I define as the finest that can be worked to by the expertise and equipment available. At the 2½-inch scale this should not be more than about five yards, and can be much less.

The map is of course essential in all fieldwork, a compass important and binoculars useful. If the full course of a ley is going to be walked, then stout boots and a back-pack are advisable. The use of vehicles is fine if more relaxed ley hunting is required, such as the visiting and perhaps local investigation of individual markers along a ley. Photography can record each ley hunt, and Watkins himself was a pioneer photographer of national repute.

Ask permission to pass through farmland or estates where practicable (it will usually be given) and of course do not damage crops, keep to the edge of fields, leave gates as you find them, do not disturb cattle or sheep and don't drop litter. Any ley hunter must provide a shining example of country manners.

Fieldwork can give fascinating slants on aspects of ley hunting. Aligned roads, for instance, are invariably found to lie *immediately parallel* to the courses of leys. Watkins noted this in built-up areas where alignments onto ancient churches (where these constituted part of a ley) were marked by the pavement or even building line of a road rather than its metalled surface. A good example is the long, straight stretch of road between Fowlemere and Thriplow churches in Cambridgeshire, marking the course of a prehistoric track. A ley links these and a number of other sites, but it runs along the northern ditch of the road.

If one is very lucky, markstones at ancient crossroads can still be uncovered, from beneath banks or hedgerows. Most, however, have been removed over the years. Tumuli are often found to be terribly overgrown or damaged, so that they will soon have disappeared. Many old stones, particularly if unmarked by the OS, are disloged or disappear into undergrowth.

Fieldwork can be both relaxing and exciting, but it can sometimes be tough.

Many old churches have booklets describing their history that can be purchased during fieldwork, and Pevsner's *Buildings of England* series (Penguin) is a goldmine of ecclesiastical information. Regional books and standard archaeological guides can be very useful, as can reference libraries, local societies and specialist bookshops. α

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New music from old masters

Over 500 compositions have been taken down by Rosemary Brown from the great composers of the past. Current investigations show that the music is difficult to explain away as anything but the work of the masters themselves.

"I DIDN'T think I'd like Rachmaninoff. At first he seemed severe and unsmiling. But I realised it was just a mask. Underneath, there is a very warm, feeling person." No, it's not the impression of a contemporary of the great Russian composer. The remark was made by someone who saw him quite recently . . . and Beethoven, Chopin, Liszt, Schubert and Debussy.

Rosemary Brown talks about these and other famous composers with the fond familiarity you and I reserve for friends, which, to her, they are. She sees them, can describe their clothes and appearance, gets on better with some than others, has even been helped by them from time to time. For her, the fact that they are incorporeal seems to be no barrier.

Much of the evidence for survival produced by mediums is intensely personal, messages from the dead that mean nothing to anyone except those for whom they are intended. Rosemary Brown's mediumship is different.

If the music masters simply dropped in for a gossip, there would be little cause for the interest that has been shown. But her visitors come to work. Since the mid-sixties, she has received over 500 compositions and they are still coming through. The pieces are dictated, note by note, for her to take down laboriously on manuscript paper.

Over the past 15 years, Rosemary Brown has presented the world with new sonatas by Beethoven, waltzes by Brahms and Chopin and other compositions by now-dead composers ranging from Bach to Scriabin. Their authentication poses a unique challenge to the musical world, and, of course, the experts' verdict could have implications for us all.

Predictably, she has encountered the full gamut of reactions. Many musicians chose to ignore the compositions. Rosemary Brown has been on the receiving end of cynical ribbing, even rudeness. She is used to scepticism; indeed, she expects that. But she also expects a fair hearing. In recent years, particularly, the compositions have received what she hoped for: a critical, disinterested appraisal.

There have been innumerable investigations, both of Rosemary Brown herself and the music to test her claims. True, there is not universal acceptance. Yet even experts who have felt unable to accept their claimed origin, have been impressed by the music's quality. Writing in the *Journal* of the Society for Psychical Research in 1972, V. G. W. Harrison, a member of the Liszt Society, said he didn't feel that the compositions were "good enough to carry conviction that they emanate from the sources to which she attributes them; on the other hand they are too good to dismiss lightly".



Mrs Brown has weathered ridicule and rudeness.

Critics have not always been so gracious. Rosemary Brown recalls that earlier London concerts received a frosty, in some cases, hostile reception. "I've known jealousy and resentment in the musical world. Some people have tried to sweep my work under the carpet." At the 1971 London concert, the critics were very much on their guard. "But you mustn't be too disturbed by unkind criticism," she adds philosophically. "Even critics can be wrong."

The battle for recognition has not been in vain, though. She has her champions, and weighty ones at that. Among those who have studied and performed her music are Leonard Bernstein, Peter Katin, John Lill, Richard Rodney Bennett, Howard Shelley, Terence Judd and Humphrey Searle. Last year, a book by Ian Parrott, professor of music at the University College of Wales, *The Music of Rosemary Brown*, was published that

gives a refreshingly unbiased interpretation of the evidence.

But for a long time, her only mainstay was the conviction that she had a unique and extraordinary role to fulfil: to act as a channel for the composers on the other side.

There is nothing superficially otherwordly about Rosemary Brown, though. She is the epitome of surburban ordinariness, in the nicest sense of the word. Indeed, it's difficult to believe that the same person who has just poured you a cup of tea really could be in touch with the great composers on another plane. It's a question she has asked herself: Why me? As it was later explained to her, the composers knew exactly what they were doing.

From childhood, Rosemary Brown was able to see and know things psychically. It was not always a gift that brought her credit, as she recalls. Her uncanny ability to locate some missing keys at school met with incredulous suspicion rather than grateful praise. She learnt that her psychic gifts were best used discreetly. At the same time, she became acutely inquisitive about their nature and purpose.

"From the age of 12 onwards, I studied as many religions as I could. I found a book on yoga and started meditating and have done so ever since. When I was 17, I asked for a book on Buddhism for my birthday. My parents thought it a bit odd, but I got it. I wanted to find what was behind my gifts."

The process continued through her life. But it wasn't until much later when she started working with the composers that the purpose became clear. It all began with an accident.

Widowed in 1960, without financial means, Rosemary Brown was faced with the task of bringing up two young children as best she could. "It's not easy trying to bring up two children in dire hardship," she recalls with some feeling. In 1964, while working in a school kitchen, she fell and broke two ribs. Convalescence gave the opportunity the composers needed.

As a child she had often seen angels and spirit figures. One she remembered seeing before visited her again and identified himself as Liszt. "He told me he wanted to dictate some new compositions." No one was more surprised than Rosemary Brown. She had received only the sketchiest musical instruction at school and her piano technique was hardly concert standard.

Nonetheless, she agree to co-operate and, in the first year, received 20 compositions. At this stage of her special relationship, she worked mainly with Liszt: the others were to follow. "Liszt worked by controlling my hands, rather like automatic writing," she explains. "The music was played very slowly, a few bars at a time and I would write it down."

It seems improbable that an unassuming, musically uneducated South London widow should be singled out for this unusual honour. Yet there is no doubting her own absolute conviction about the reality of the composers and their communications. Indeed, many people who have been involved with her have paid tribute to her transparent sincerity. Hepzibah Menuhin, talking of Rosemary Brown and the music, on the sleeve notes to her first record, said, "There is no doubt but that she is a very sincere woman. The music is absolutely in the style of these composers. It is simple, but some of the tunes are very beautiful".

From the outset, Rosemary Brown's music excited interest in certain circles. There were those who seized on Rosemary Brown in the hope of producing the kind of indisputable proof of survival that had eluded other researchers. She retreated from their tendentious grasp. It was tough going working on her own with little recognition and no financial rewards.

Academic interest

But in 1968, a trust was formed, the Scott Fund, to support her and undertake a thorough examination of the music. Far from proving the liberating agency that had been hoped, it resulted in unbearable pressure. "I'm not a machine and I can't turn out work to order. In the trust's anxiety to get the whole proved, they pushed me very hard." Although she acknowledges that the founders "tried to be helpful," it became clear that the scheme was not going to work. "I felt that I had to be a free agent."

Ever since 1970, Rosemary Brown has been just that. If the tide of general opinion has not exactly turned, it is no longer flowing so fiercely against her. Several factors have helped. Two records have been produced, one on which Rosemary Brown herself and Peter Katin play her music, the other on which the compositions are performed by Howard Shelley. There have also been two published volumes of music, so although the vast bulk of the output remains in manuscript form, it is possible to have some of the music performed publicly. "This is happening in the States now," she adds.

Academic interest has given more weight to the appreciation of the music. Aside from Professor Parrott, Larry Sitsky, of the Canberra School of Music, is satisfied that the music is authentic and not Rosemary Brown's.

In a talk he gave at Canberra School of Music, Sitsky said, "I find that each piece, no matter what its quality, does at least have the stamp of the composer it is supposed to represent. It is curious also that working at these pieces I have found that physically they felt right under the hands and it must be said that some pieces are by no means of negligible quality."

Inevitably, given the widespread opinion in the music world, that some of the compositions are quite good, people have asked whether they've been subjected to an elaborate hoax. The investigations that have taken place rule this out. They have confirmed that Rosemary Brown has received only the most rudimentary musical education. "I have never had any proper training, just a few lessons." As a result, some of her notation has been marred by grammatical errors: flats where there should be sharps, and so on.

Aside from that, even a trained musician would be hard pushed to turn out the range of pastiches in the styles of such a diversity of composers, say the musicologists. It was all part of the composers' plan says Rosemary Brown: if she had received a thorough musical education, people would have found her music too suspicious for serious attention.

Another factor is the speed at which she takes down compositions, more akin to taking dictation than composing. This has been witnessed by researchers several times. She has even been filmed in the act. "In the early days, the least thing would put me off," she says. "Now I've learnt to concentrate even with film crews, lights and cameras in the room."

But disturbances can have strange consequences. Last year, a German film crew was recording her in the act of taking down a fresh composition by Beethoven. After half an hour, the crew stopped to reload with film, and recommenced filming. When the new composition, not a particularly long piece, was being played through, it did not seem to hang together. "Howard Shelley was playing the piece and said to me that he thought that there must be some bars missing. I was sitting by him and Beethoven gave me the missing bars then and there and I dictated them direct to Howard Shelley at the piano. He was thrilled." Rosemary concluded that the omission must have coincided with the break for the film change. Beethoven had not realised she had briefly paused in her work and continued dictating, she thought.

It was during another film session, this time for the BBC, that Rosemary Brown took down a piece from Liszt, *Grubelei* (or meditation). It is this piece that Professor Parrot says probably goes further than any other towards providing the ideal musical piece "to convince most thoughtful people". It is "not a too obvious copy and not something completely 'way out'; not another *Hungarian Rhapsody*, say, and not a piece even stranger than Liszt's *Nuages Gris* of 1881."

By no means all the music comes up to the standard represented by *Grubelei* and the more impressive works. Since Professor Parrott became involved with Rosemary Brown, they have become good friends and he is one of several people around the world who has a chance to evaluate fresh manuscripts. "He never pulls his punches if he thinks a piece is poor," says Rosemary Brown.

But whatever the judgement of musicians and critics, she cannot in any sense

call the tune. She has to accept whoever comes through to dictate whatever piece. Now, at least, she has enough confidence to query any details she is unsure of. It wasn't always like that.

At the outset, Rosemary Brown says that her relationship with the composers was rather reserved and formal. "I mean you're always a bit cautious when you meet someone for the first time – especially if you're English. But now I'm much more at ease with the composers. I can stop and ask them to go over something again if I haven't got it down right. I can converse with them – even Beethoven whom I was very much in awe of – instead of just sitting on the receiving end."

All the composers have a different style of working and their characters come through as well. Liszt was the organiser on the other side and it was he who first communicated and introduced other composers, at times interpreting their instructions. "Now they come alone," she says.

"Bach is very difficult to work with, solemn and straight-faced. Chopin is the easiest. He has a marvellous sense of humour, teasing and light-hearted. Most people probably think of him as he was towards the end of his life when he was very depressed and miserable. Liszt is very good: he's such an extrovert character. Schuman I've found to be a very poor communicator, he's very distant.



"I was very much in awe of Beethoven at first," says Mrs Brown.

"Beethoven was very difficult at first. He had to be convinced that it was all worthwhile." He has recently shown a great deal of enthusiasm, according to Rosemary Brown. Howard Shelley was due to play a concert in Holland last year and wanted to perform a new piece. "When he learnt of this, Beethoven leapt at the chance and dictated a whole new sonata in three weeks." It's not as easy as it sounds for Rosemary Brown. "If people knew the mental exhaustion involved. . . ."

It has been pointed out by sceptics that it's very convenient to have the well-



"Even the critics can be wrong."

known and famous appear. But Rosemary Brown says that they are not, exclusively, her visitors. "I get ordinary people too. But the public would not want to know about them." There are others who are not so ordinary.

Einstein has dropped in to dictate an equation and G. B. Shaw is one of several literary giants who have visited her. At the 1968 Edinburgh Festival, a new G. B. S. play was staged. "But I had only taken it down in an abridged version," says Rosemary Brown. "The producer filled it out. So it wasn't pure Shaw. G. B. S. said that he regretted the additions that were made. If there's another play, it will be the whole thing."

Currently, Rosemary Brown is enjoying a period of highly productive work. "It's coming through at a tremendous pace and it is coming through well." As far as possible, she follows a daily routine. She no longer has to look after her children: her son is at University and her daughter now works in a solicitor's office.

"Every day I work with the composers. I start in the morning, when it's best for receiving musical compositions. If I feel that they are very keen, then I continue in the afternoon and possibly the evening. Now I work directly on to paper." Usually a few bars of the left hand are dictated followed by the complementary right hand part. While most of the compositions that come through have been for piano, some have been for string quartets and orchestras, but then the amount of work involved is considerable and the process is naturally slower.

Although she herself is sure of the origin of the works dictated to her, Rosemary Brown qualifies the attribution with the words "inspired by". However careful she is, there is always the possibility that the complete work has not been taken down; the communication could be fuzzy or confused. In addition, there is the problem with all mediumship that something in the medium's own mind or consciousness is absorbed into the communications.

And what of the purpose of all this? "It's not intended just as proof that life continues after death, but to show that there's far more to life now. They want to show that there's far more potential in the here and now. They believe that if our consciousness was expanded, then the world would be enriched. Their feeling is that people are too materialistic. If we realised that we are spiritual beings as well, we would derive much more happiness in this world."

Their message would clearly impress more people if the music could be proved, beyond doubt, to be from them.

For some people, there will never be quite enough evidence to clinch the case beyond doubt. But until someone can demonstrate how else the music could be produced, the survival explanation is strong.

Most impartial observers place a great deal of trust in contemporary scientific method. While no one has yet put the music to the test, impressive results have been obtained from the computer analysis of the accompanying notes for some of the music provided by one of the greatest musical commentators, Sir Donald Tovey, who died earlier this century. His style was broken down to provide a model of his characteristic writing. Run through the computer, Tovey-inspired Brown came out of the test with flying colours.

Aside from the scientific investigation of the music, there are other considerations. The notion of inspiration is part of the artistic tradition, although it was predominantly a Romantic period concept. Rosemary Brown likes to draw attention to the naturalness of the process by which she receives the music.

"Schuman has told me he got inspiration from Bach, and other composers have told me of similar experiences," she says. "There's nothing weird about it."

It still lives on. In John Lill's preface to the Wigmore Hall concert of April 28 this year, he mentions his own experience of inspiration and makes these highly telling comments: "Nothing being perfect, even if a spark of the personality or style of the composer in question identified with you an inner conviction that there is something or someone, other than Mrs Brown at work, then you owe it to yourself to open your mind beyond the contrived, escapist activities of conventional life, to a power, available to all but refuted by most. A power which has proved itself to me during numerous concerts, and a power which is only limited by our capacity to receive it."

Before I left Rosemary Brown, I asked her what the composers thought about the way their new music had been received. "They've never asked me about that, but I think they know. I have once seen Liszt in a room where his music was being criticised with a look of cold fury on his face – if only the others could have seen that!" But, of course, neither they, nor we, can. Instead we have to make up our minds on the evidence of some haunting music – something we can, at least, all hear. α

The slippery secret of Loch Ness

As the latest attempt is made to find Nessiteras Rhombopteryx in the deep dark waters of a Scottish loch, Alpha looks at the evidence for the world famous monster.

THIS summer, as tourists flock to the Scottish highlands – some with the hope of spotting the legendary Loch Ness Monster – two dolphins will be diving in the waters endeavouring to have a close encounter with Nessie. The dolphins have been trained in Florida to carry cameras and strobe lights, attached to special harnesses. In tests at their home base they have already successfully located and photographed large creatures, including sea turtles and sharks.

They are being brought to Scotland by Dr Robert Rines, a lawyer who is president of the Academy of Applied Science, Massachusetts, and the man who has led summer monster-hunting expeditions in the loch for the past ten years. His dolphins will be acclimatised to cold water and released into the loch for a few hours a day.

Dr Rines' early research at Loch Ness with a high-definition side-scan sonar device succeeded in recording two large moving objects passing through the sound screen in the same direction. Shortly afterwards one returned. They did not appear to be shoals of fish. A year later, in 1971, he returned with Professor Harold Edgerton's strobe cine camera to carry out experimental work, but without capturing Nessie on film.

Success came the following year, however, when Dr Rines' team, aided by a Loch Ness Investigation Bureau crew, picked up the echoes of large intruders on their sonar chart machine and the strobe camera took pictures of parts of a large moving object within the sonar beam. In 1975 Dr Rines returned with his team and a miniature computerised sonar-trigger underwater station and within eight days two intrusions of the sonar beam triggered the strobe cameras which took 23 photographs.

These photographs and the results of the early ones, after they had been subjected to computer enhancement, were published in 1975. They showed what appeared to be a flipper and also a creature with a long thin neck – very much in line with eye-witness descriptions of the monster.

Sir Peter Scott was involved in the search for Nessie and a paper about Dr Rines' findings, together with the pictures and sonar charts, was written by Sir Peter for the scientific journal *Nature*. It also gave Nessie a scientific name: *Nessiteras Rhombopteryx*. Unfortunately, one wag soon noticed that it was an anagram of "Monster Hoax by Sir Peter S", but that bizarre coincidence does not detract from the evidence presented, which some scientists found most impressive.



Dolphins Susie and Sammy being trained in Florida to hunt the Loch Ness monster.

Meanwhile, Dr Rines continues to search for better and more ingenious methods of capturing Nessie on film. He went on record, quite early on in his research, as saying that after interviewing highly reliable eye-witnesses he believed there was "an amazing scientific discovery awaiting the world here in Loch Ness".

The most recent find at the loch, however, was not a monster. It was a Wellington bomber which crashed in 1940 on a training flight. It was found by Navy divers in March this year after it had showed up on the sonar equipment used by an Edinburgh University team hunting the monster two years ago.

There are also many "false alarms" – like the one which caused the BBC considerable embarrassment in April. BBC reporter Bill Hamilton and cameraman Peter Leddy thought they had spotted the monster when they were passing the loch on Monday April 2 and succeeded in filming it for several minutes. It was screened the following night on "Reporting Scotland", but subsequently a BBC spokesman said that although it was unidentifiable "it looks like a duck with a strong wash behind it".

No such doubt exists about the film which Tim Dinsdale, now a full-time dedicated monster-hunter, took on April 23 1960. He spotted a large brownish, motionless object in the water of the loch. Realising it was not a boat or any other object he could identify he began filming it and took 50ft of 16mm film (lasting about four minutes) as the object began to move, gathered speed, changed course and then eventually submerged leaving a zigzag wake.

Nearly six years later the film was examined by the Royal Air Force's Joint Air Reconnaissance Intelligence Centre, together with another film which Dinsdale took shortly afterwards of a boat manoeuvring in the same area. They confirmed the film was genuine and that the first film was not of a boat or a submarine, but of an object that was "probably animate".

Tim Dinsdale, from that and other encounters with Nessie, has perhaps a better knowledge of the monster than anyone else, and his book *Loch Ness Monster* (Routledge & Kegan Paul) tells the whole fascinating story. But there is another side to Loch Ness, for those who go in search of the monster sometimes experience strange phenomena. On the next pages, Tim Dinsdale tells of his encounters with the paranormal, which deepen the mystery of Loch Ness. α

More than a monster

Tim Dinsdale has devoted years of patient research to the mystery of Loch Ness. He has found that Nessie is not the only phenomenon that demands investigation.

THE FABLED Loch Ness monster is known to everyone by name, and understandably dismissed by the vast majority, because in the 45 years that have passed since it first became headline news no one has caught a specimen, no bodies or bones have been found, and no one has obtained sufficiently definitive evidence on film, or on sonar, to warrant the unqualified acceptance of it by establishment scientists.

Despite that, however, the phenomenon persists, and every year new verbal testimony is recorded by witnesses who claim to have seen one or more of these extraordinary creatures at the surface making huge "V" wakes, or showing 20–30 feet of back with curious "humps" protruding, or on occasion extending a long neck with a small head a'top.

The phenomenon, too, is recorded on sonar scopes by visiting technologists, with an interest in the research, and occasionally photographed through long lenses by the ever vigilant watchers.

With equal regularity these results are discussed and argued over by the pro and contra people, who take the matter seriously. Articles are published, opinions aired, technical points driven home, theories postulated, cartoons drawn, funny songs recorded, and profits taken by the local hoteliers and village folk from the streams of summer visitors and avid monster-hunters.

The monster is today as much a phenomenon in the human sense, as it is a zoological wonder – and there are those who fervently hope that it will never truly be discovered. "Too much hangs upon the mystery," they say. "Tourism will never be the same without it – Loch Ness must always have its Highland water-kelpie."

The opinion they express is understandable, but such is the curiosity of man, and in recent times his technological progress, it seems likely that more solid evidence will be forthcoming – for if the films and photographs and the sonar records already obtained are studied carefully, and analysed impartially, it will be found that some of these are very hard to dismiss.

The phenomenon, therefore, would seem to have a true basis of fact – and thus is deserving of further patient investigation.

Over a period of nearly 20 years it has been my privilege and experience to work on many expeditions at Loch Ness attempting to unravel the mystery – and at Loch Morar off the west Highland coast, where similar observations have been recorded.



Tim Dinsdale: ready to capture the evidence on camera.

I have written books, lectured internationally, and have come to know a great number of talented, interesting people who are in one way or another connected with the research. It has proved a fascinating education, from out of which two facts have emerged.

Firstly, that the Loch Ness monster, whichever way one chooses to regard it, really *is* a phenomenon. Everything connected with it – be it measured in terms of mythology and legend, zoological possibility, scientific improbability, or human involvement – is phenomenal.

The time, money spent and complication of effort is phenomenal, as are the views expressed, the attitudes adopted and the emotions aroused. The interest it creates is phenomenal, and the occasional hoaxes perpetrated are of a mind-boggling complexity and craftiness. It has political, economic and environmental connotations, which go far beyond the common superficial view of it – taken by the uninformed majority.

Secondly – that beyond the phenomenon, in real terms, there exist the phenomena witnessed by researchers at Loch Ness and Loch Morar, and visitors, and local people, which can be both inexplicable, and "etheric" in lack of substance, but real enough in effect. The difference between the two is simply the difference between the "normal" and the "paranormal" – because if the Loch Ness monster exists, for all its extraordinary features, it is as "normal" a being as is, for example, the mountain gorilla, which for many years before its official discovery was thought to be an imaginary creature.

Paranormal happenings, on the other hand, need to be recognised as such, and classified separately – and they may have nothing to do with the monster.

Over the years I have been careful to collect information on these paranormal happenings, and to record my own experiences which have on occasion been peculiar, and sometimes disturbing. As a serious student of this type of phenomena, both as a member of the College of Psychic Studies and the long-established Ghost Club, and having read widely on the subject, I have become convinced of the need to keep one's feet squarely on the ground – as an engineer should – and thus in recording a few of these happenings, the reader may be assured of a balanced approach to the subject, and a degree of objectivity . . .

Blue lights at midnight

Climbing down the steep hillside west of Urquhart Bay at Loch Ness one night about four years ago, I was making my way back to the small research boat *Water Horse*, on which I lived. It was swinging at anchor about 50 yards off-shore. There was just enough light to make out the white of the fibreglass hull. Glancing at the hands of my watch I could see they were both exactly at midnight, giving a "one hand only" impression, which was odd.

At that precise moment a strange bluish light seemed to emanate from the ground, about 40 yards ahead of me – for a fraction of a second it lit up the field, and the trees below me at the water's edge. Startled, I halted in my tracks – before continuing down the slope into the eerie gloom, determined not to be put off by ghostly fireworks. A second flash then occurred, from beyond the line of trees, just over the water.

There was no one there of course; and when climbing into my inflatable dinghy, I rowed out quickly to *Water Horse* and scrambled aboard. I could think of no rational explanation for the lights, which unlike summer lightning were blue in colour. Furthermore, they were immediately local – they did not light up the sky, only the field and trees ahead of me. It was a strange experience, and the coincidence of the watch hands directly in line at midnight, equally so.

Ghastly cries at Loch Morar

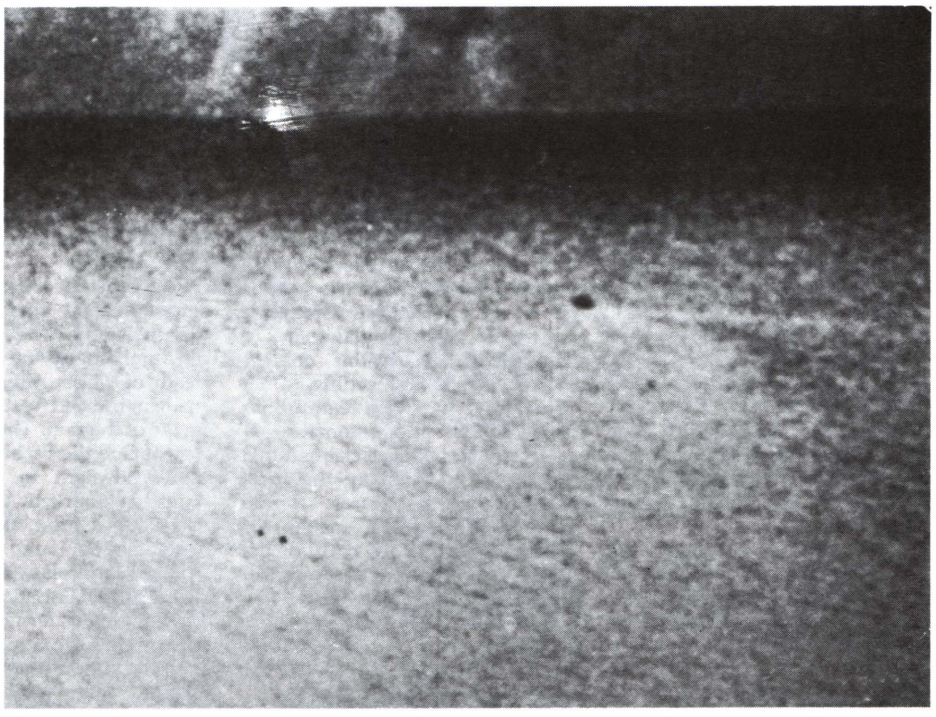
Much serious monster research work has been done at this mystically beautiful Loch which, at 1,000 feet plus, is the deepest in Britain. In the summer of 1976 I had my boat there sleeping aboard at night in the lonely bays and coves, which offered shelter from the wind and rough water. At about 3 a.m. one stormy night, I decided to up-anchor and fight my way across the mile or so of water to obtain a lee, and therefore stability enough to sleep beneath the towering deserted mountains of the opposite shore.

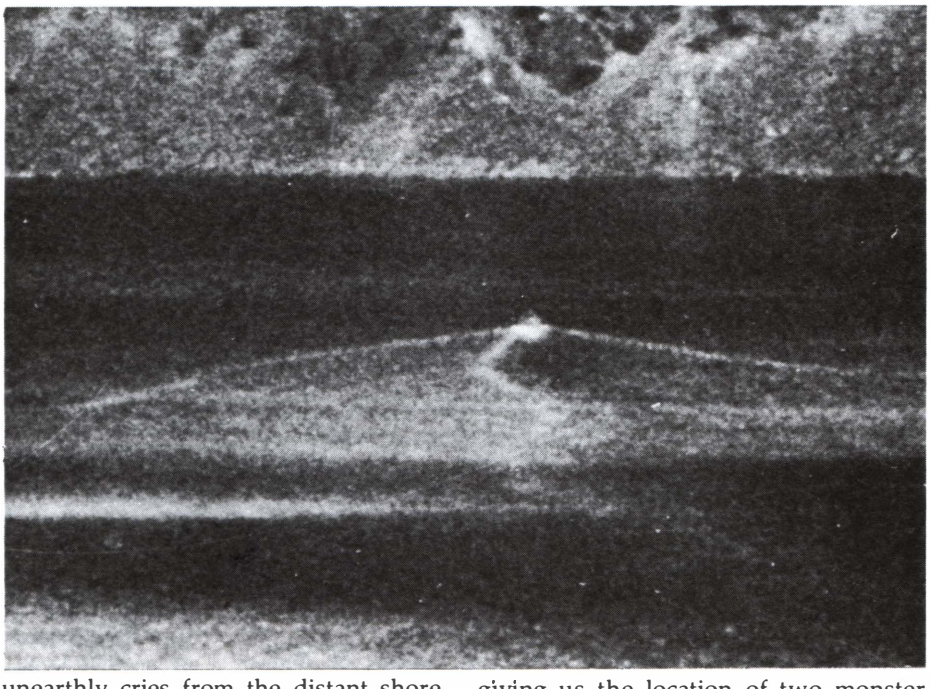
It was a wild crossing, the wind and rain lashing in my face. The southern shore of Morar is roadless, the only sign of habitation the stark white of the occasional ruined croft-house. I dropped anchor in calm water and looking up could barely see one of these about half a mile inland, and several hundred feet above.

In the lee of the mountain I was free of the wind, and stood for a moment in reverie, the vast scale of the mountainscape dwarfing my consciousness – the unutterable loneliness enveloping – when suddenly a terrible cry echoed down to me. My blood froze, for I knew that no animal could make a sound like that. It was a human cry from away up there by the croft house . . .

Rooted to the deck, I peered up into the gloom, waiting, waiting, wondering what had caused the sound, and what I should do – but there was no repeat of it. Regaining composure, and knowing about haunted Morar, I also knew it would be pointless to go in search, for I would not find anyone. Stepping into the tiny cabin, I shut the door, and crawled into my sleeping bag, shutting my mind to the episode.

The following year, quite by chance, I learned that a previous inhabitant of that croft had gone berserk – and killed his wife with an axe. In 1978 I also learned that another researcher, a zoologist, when camping out by himself at Morar, monitoring experiments, had heard





The reward: above, a frame from a cine film Dinsdale shot. It shows an object, about six feet wide and three feet high at a range of 1,600 yards. Below, the wash generated by a 14 foot boat travelling at 7 mph, for comparison.

unearthly cries from the distant shore, which he found unnerving, and quite unable to explain.

At Loch Ness there is a good dowser, a lady of character, who has been known to dowse for missing persons, lost cats and articles with considerable success. She had for long claimed to be able to dowse the monster, saying where it was in the loch, and at what depth. Often she would be able to pinpoint more than one of the creatures, but without the use of sonar no one could prove or disprove her claim. One of the major expeditions had put a six-inch-to-the -mile map at her disposal but it got no further than that.

In 1970, when helping an American team, who had imported a high-definition sonar, early one morning we visited this lady who duly dowsed for us, giving us the location of two monster targets, about 15 miles distant. We travelled down the loch by road, then loaded up a boat. Within perhaps an hour we were out searching the waters with this very specialised machine.

We obtained the first monster "blip" on the chart within about 200 yards of the place she had indicated – then later that evening recorded a second monster "blip" over a great 600 foot trench of water, at a certain place, exactly where she had said we would find it.

I was witness to these events, as were the two Americans, all three of us scientifically trained people, which is probably why we decided not to make any comment, scientifically, for dowsing remains an enigma, and a splendid working example of the paranormal. α

Andrew Watson

ANYONE WHO wants to become a good healer, advised Andrew Watson, needs first to learn how to be a good listener. If the rapt attention of his audience at the Festival for Mind, Body and Spirit, Olympia, was any indication, then there were a lecture hall full of potential healers.

Andrew Watson, brother of author Lyall "Supernature" Watson, talked about his initiation into healing, some of his early experiences and what they had taught him.

He singled out a number of pitfalls for healers. "As soon as you hear yourself calling yourself a healer, or saying, 'I did that', you will stop yourself achieving what you set out to do." Also, the healer's personal desire for the patient was irrelevant. "It's simply a case of being able to say 'Thy will be done'." The outcome, Andrew Watson, insisted, is always in the hands of a higher authority.

All that the healer can hope to do is act as a funnel "through which energy flows". It will only do so freely providing there are no obstructions in the healer himself. Like many healers, he finds there are some patients who, for one reason or another, he cannot help. "I am always ready to refer them to others."

Andrew Watson's method of working involves spending about an hour with each patient, at least 30 minutes just talking. "Sometimes I have no recollection of what I've said. I allow myself to be open at all times."

Positive proof?

BRIAN SNELLGROVE, whose Kirlian photography stand at the Festival attracted its customary long queue, ventured on to the lecture platform to give a brief explanation of the phenomenon and his own interpretations, aided by a fascinating collection of slides. He admitted that he was sticking his neck out, and certainly some of his statements must have been hard for many in his audience to swallow.

Discussing Kirlian pictures of cauliflowers, he claimed that they showed the life force locked up in the vegetable's shape. As soon as it is cut open these forces are given off. We have glands in our mouth to absorb this energy, which is why, according to Mr Snellgrove, we have teeth in our head and not in our stomach.

In similar vein, he claimed that nosey people display the most amazing Kirlian auras – from their noses. Which makes me wonder what other parts of the anatomy should be scrutinised by these electro-photography techniques to detect personality traits.

Absolute proof?

FOR MANY people the Festival's lecture programme offered an opportunity to see Erich von Däniken for the first time. But this talk gave us no new insight into his ancient astronaut theory, nor did he use the opportunity to answer the mounting criticism that has been made about the contents of his books, from *Chariots of the Gods?* through to *Gold of the Gods*, and on.

Indeed, von Däniken in person proved to be even more adamant about the evidence he has amassed. The Brazilian Indians, for example, who dress like astronauts, were said by him to be living mythology. "With this case we have absolute proof for extraterrestrial visits in deep antiquity."

New Age theories

DO THE GREAT cycles of time outlined in astrology mirror the major epochs of Christian history? In his lecture, God and the New Age, the Rev Dr Kenneth Cuming teased out the correspondences between the two traditions to show just how strong the parallels are.

Chronologically, there are close correspondences between the astrological ages and the great spans of Biblical history. Their respective symbolism seems to marry up, too.

The Age of Aries extended roughly 2,000 years, from the archaeologically determined time of Abraham up to the life and death of Christ. Frequent use is made in the Old Testament of the image of the ram. The close of the Age of God the Father, the Christian equivalent to the Age of Aries, is marked by the self-sacrifice of Christ, also described as the Paschal Lamb.

His death also heralded the dawn of the Christian era, or, in Dr Cuming's terminology, the Age of God the Son. It coincides with the start of the Piscean Age. Again, there are reminders aplenty of the use of parallel imagery in the Gospels. Not only are there frequent episodes and stories that use the same image, but the symbol of the early church was the fish.

Now, 2,000 years on, we are at the threshold of a new age of spiritual evolution: the Age of Aquarius and the second coming. Water symbolism again plays an important part in Christ's teachings. A full development of Dr Cuming's ideas will be found in *God and the New Age*, a Michael Link publication.

Spiritual surprise

MAURICE BARBANELL'S after dinner speech at the *Psychic News* dinner-dance in May contained a flood of noble sentiments. If Spiritualism showed anything, he asserted, it was that the power of love transcended this earthly life. Murmurs of assent. He called for mediums, so often each other's harshest critics, to bury their differences and be nice to one another. Loud clapping. The test was yet to come.

Instead of making the Spiritualist of the Year Award to one person, the directors of *Psychic News* decided to award it jointly to the mediums Doris Collins and Doris Stokes. An opportunity to demonstrate the bonds of Spiritualism and transcendent love, you might think, after the pious endorsement of Barbanell's plea. Well, it didn't look that way from where I was sitting.

Neither Doris seemed anxious to shower hugs and kisses on the other. Photographs were taken, of course. But it so happened the camera did not capture them together, at their moment of separate triumph. The arm's length treatment did not stop there. Each made a brief speech of thanks. But Doris Stokes took the opportunity of reminding the assembled company that the amazing success that they had both enjoyed in Australia and Canada was not on a joint pilgrimage. The irony of their competitive spirit seemed to go right over their heads.

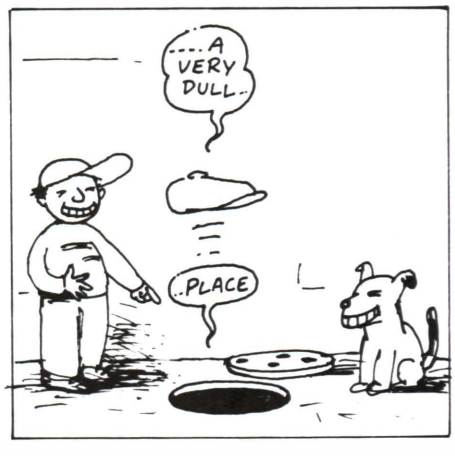
So, apparently, did Colin Wilson's speech, as far as a good proportion of the company were concerned. What's more, they were not going to sit there without letting him know. Oh Lord, let us be loving and tolerant, but not at dinner dances when we've paid good money for our tickets and want to get on with the dancing. A little man at a nearby table was bored with being lectured, and he said so. So did several others. It was probably one of the most appalling demonstrations of small-minded and ill-mannered behaviour ever meted out to a guest speaker.

Mind you, Colin Wilson might have chosen a lighter topic, delivered with a more characteristic, after-dinner urbanity. But he chose not to. And he was the guest speaker. In some respects, it was possible that committed Spiritualists might have strongly disagreed with the content of his speech. He should still have commanded the respect due to his position.

I wonder what Colin Wilson's Spiritualist grandparents were thinking up there?







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BOOKS

INTO THIN AIR
Paul Begg
David and Charles, £5.95

There is nothing so powerful as a popular myth, and they have a habit of surviving the most determined and well-documented efforts to explode them, especially when the myth involves a mystery, an apparently inexplicable happening.

Unexplained disappearances perfectly fit this requirement, from the *Mary* (*not* Marie) *Celeste* to the Bermuda Triangle, and it is doubtful if Paul Begg's conscientiously researched book, which presents valid explanations for most of the cases he examines, will seriously dent their hold on the public imagination. But it is a salutary exercise, and by stripping away the accretions of handed-down error, he throws into sharper focus those few cases where the disappearance of people, ships or planes seem genuinely to elude rational explanation.

Begg is toughest of all on the Bermuda Triangle legend, which has made a fortune for authors such as Charles Berlitz. Theories of ships and planes being sucked into Atlantis, of UFOs, strange electro-magnetic forces and rips in the time-stream are all rich grist to the mills of writers who don't care to check too closely for accuracy on some of the more colourful details. Just to take one example: the popular version of the disappearance of the Japanese freighter *Raifuku Maru* in 1925 has the SOS message "Danger like dagger now . . . come quick . . . cannot escape". The actual SOS, picked up by the White Star liner *Homeric*, was "now very danger, come quick" – no mention of daggers. The freighter actually sank in mountainous seas, the *Homeric* en route picking up another message that all her lifeboats had been washed overboard or smashed by the storm.

Likewise, the accepted version of the disappearance of the steamship *Anglo-Australian* in 1938 has her vanish "in calm seas and under a cloudless blue sky", after radioing that "all was well". She did indeed send an "all well" message, but it also contained the words "rough weather": it was later learned that a gale was blowing in the vicinity of the ship's last known position.

Begg provides rational explanations for most of the famous Triangle disappearances, including the five planes of Flight 19 in 1945 – another case where journalists and authors rewriting the story simply haven't bothered to check back to source and the messages actually received from the aircraft. "When the true facts are presented," Begg comments, "the case for the Bermuda Triangle collapses into dust."

In these myths it is often the small but memorable detail which ensures the survival of error – the "danger like dagger", implying some other-worldly terror, and in the case of the *Mary Celeste*, the breakfast found cooking on the galley stove, the vital page missing from the log, the mugs of warm tea and aroma of tobacco smoke lingering in the captain's cabin. In fact all these were pure fiction, the work of no less a writer than Arthur Conan Doyle in one of his first, anonymous literary ventures, called *J. Habakuk's Statement*, which appeared in the *Cornhill Magazine* of January 1884.

Doyle never intended the story to be taken for anything than a fictional treatment of the mystery – evident to anyone acquainted with the facts about the ship and her crew – but it wound its way into popular folklore even to the mis-spelling of Marie for Mary.

Begg, incidentally, plumps for the waterspout theory favoured by a former head of the US Weather Bureau and an author named Gershom Bradford. These unpredictable marine phenomena can appear anywhere – they have even been known in the English Channel – and could well have caused the *Mary Celeste's* captain to abandon ship believing that she was about to founder. But he admits that we shall never know exactly what happened.

And for addicts of mystery, Begg produces several cases which are truly tantalising: the disappearance of a middle-aged insurance executive out of a DC-3 in mid-air in 1968, for instance, and three of the most baffling losses in the history of civil aviation, which happened to the now defunct British South American Airways in 1946, 1947 and 1949.

Begg sums up his aims thus: "If there is still a mystery at the end of my investigation then we have a tantalising glimpse of the unknown. If not, there is a myth explained, a piece of 20th-century folklore analysed and its growth detailed". It is a properly sceptical, scrupulous but open-minded approach in exact accord with *Alpha's* own philosophy.

Carol Kennedy

THE LEY HUNTER'S COMPANION
Paul Devereux & Ian Thomson
Thames and Hudson £6.50.

UNPLEASANT though it is to be told that the subject to which you have devoted hours of research and dedicated labour, is fantastic, it can have beneficial effects. Anyone who does not wilt under the dismissive, sometimes sneering, comment of the establishment – in this case, the archaeological community – will probably be spurred to prove his point.

Paul Devereux and Ian Thomson have risen to the challenge with a book that combines excellence of presentation with thoroughness of research which does them great credit. They have been canny enough to take the sound criticism of the ley-line theory to heart without being thrown off course by the emotive and prejudiced comments that help no one get any nearer the truth.

True, there have been loose claims, and poorly researched evidence has been presented in the past. The authors have set out to make sure that, whatever else they have done, they have got their homework right. Apart from anything else, that has involved first checking alignments between sites on large scale maps, then surveying them in the field. The second part of this extremely well and helpfully illustrated book (there are copious diagrams and maps of ley lines plus photographs of significant sites and features marking their course) is given over to descriptions of 40 ley lines around England. Most of them are about 10 miles long with five or so sites along their length. These have also been checked statistically while the book was under preparation and found to be significant alignments.

The first section of the book contains a review of the controversial history of ley lines, the ensuing interest and the various theories that they have attracted. If the second part of the book throws new and fascinating light on the landscape of Britain, the preceding chapters raise all sorts of questions about the people who constructed the enduring monuments and sites that are our only clues to the misty past. At the same time, it provides an interesting case history in psychology: both in the readiness of some to find in ley lines an esoteric explanation for all manner of phenomena and also in the prickly antagonism of most archaeologists to the very suggestion of their existence.

The main question that needs to be answered first, is, Do ley lines exist – in other words, are there really above-chance alignments of prehistoric sites? This book provides compelling evidence to support the notion: the case is sanely and properly argued. It calls for comparably

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BOOKS

well-reasoned treatment by critics of the theory.

Only when this has been established is it really legitimate to theorise about the purpose of the system. Naturally, the authors do just that. But in a way that does not break the bounds of decent speculation. Devereux and Thomson do not hang their hats on any particular notion; they only go as far to suggest that what we perhaps have in the fragmentary system left today is evidence of a sensitivity to, and intuitive grasp of, the interrelationship of man, planet and universe that has long since evaporated with the growth of urban society.

They have sensibly kept their options open, logging the evidence handed down in folk lore and myth as well as sifting the available archaeological knowledge of the sites on leys. Additionally, they have attempted to integrate other findings: freak weather conditions, UFO sightings, hauntings and reports of other phenomena. Until we take in the complete picture, however bizarre some of its components may appear, it is unlikely that the answer to the enigma will be discovered.

More than anything else, the book is an invitation to people to find out the validity of ley lines for themselves. They are properly instructed through the section that covers practical map work, field surveys and archive research. Who knows, perhaps the appearance of this book may precipitate a rash of popular interest in the subject to rival that of the twenties.

David Harvey

THE ASTROLOGY OF I CHING
W. K. Chu and W. A. Sherrill
Routledge & Kegan Paul, £3.95 paperback

This excellent book, translated from the Chinese "Ho Map Lo Map Rational Number" manuscript by W. K. Chu and edited by W. A. Sherrill, was first published in 1976 as a hardback and, together with the same authors' *An Anthology of I Ching*, probably represents the most complete explanation of the philosophy of the I Ching currently available in the English language.

The Astrology of I Ching explains three basic systems of Chinese astrology: T'ieh Pan Shen Shu (Iron Plate Divine Number); Chiu Kung Ming Li (Nine House Astrology or Nine Star Astrology); and Ho Lo Li Shu (Ho Map Lo Map Rational Number), the latter being the system expounded in detail and utilised throughout this work.

The Ho Map relates to the five elements, wood, earth, fire, metal and water which, according to Chinese philosophy, are the basic elements of the universe. These elements act sequentially in both a positive (yang) and negative (yin) aspect and, thus doubled in effect, are known collectively as the ten Celestial Stems.

The astrological aspects of *The Astrology of I Ching* are based on the interrelationship and interaction of these ten Celestial Stems and the 12 Horary Branches which form the basis of the sexagenary (60-year) cycle used in I Ching astrology. The sequential effect of the elements is considered as taking place within the sequences of trigrams which generate the computations for the astrological predictions which occupy roughly three-quarters of this book.

Full explanations and tables enable the reader to work out his own natal hexagram, with a controlling line; and the predictions are related to the interaction of the two trigrams which make up each hexagram, with consideration of the position of the controlling line.

But it is more than a mere divinatory book, it presents a complete philosophy and way of life. It points out which courses of action are superior and which inferior, it shows how to handle any situation and the improvements man can make by following the laws of heaven and earth. There is also a chapter devoted to compatibility: the selection of partners and companions.

The whole concept of I Ching is that all life on earth is affected by the interaction of the earthly forces with the celestial forces at any given moment in time. This concept is so radically different from Western thinking that the rank beginner may experience some difficulty in grasping the essentials.

However, those who would like to learn something of the subject will find that this book provides an excellent grounding, presented in a clear, concise style; and the serious student of the I Ching will cherish *The Astrology of I Ching* as an essential addition to his all too limited collection of available books.

Jo Logan

Pick of the Paperbacks

If there has been a fresh upsurge of interest in spiritual matters, its channelling in any particular direction can largely be attributed to the new wave of gurus proselytising around the world. In *Modern Mystics and Sages*, (Paladin: £1.95), Anne Bancroft has singled out 19 who seem to have made more than a fleeting impression on world consciousness.

There are those with their roots in the great religious traditions: Maharishi, of TM fame, Ramana Maharishi, Maharaj Ji have a Hindu background; Chogyam

continued on page 32

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LETTERS

Letters for publication should be kept as short and concise as possible. The Editors reserve the right to shorten letters. If your letter is not typed, please ensure your name is in block letters. Only letters containing a SAE can be answered.

Kind words about Uri

May I say how refreshing it was to find someone at last who was eager to say only kind words about the Israeli, Uri Geller. I refer to Michael Bentine whose article (*Alpha* No. 1) was most interesting and full of surprises.

I found the special report, The Geller Effect, especially stimulating. Surely many people will be happy to see the end of James Randi's campaign against Geller, who very quickly dissociated himself from magicians because of their constant insinuations that he cheats – as they do – to achieve the mind-blowing effects for which has has become famous.

Uri Geller must be accepted for what he is – a gifted psychic with a formidable power that enables him to coax metals to bend and bring clocks back to life, among other things.

Surely the whole world by now accepts his ability to distort cutlery in thousands of homes and reactivate broken clocks or watches via the television screen.

Here is a much-maligned person trying to come to grips with a gift which is also a burden that we can't hope to comprehend. In spite of all the detractors, I consider him to be admirable and wish him every success in his endeavours.

May I also say what an enlightening experience *Alpha* is, with so much informative, fascinating reading to enjoy.

Majories Butterworth, Lexham Gardens, London W8

EM side-effect?

I was interested to read your article concerning Uri Geller and Professor John Taylor's theory on electro-magnetism (Issue 1). Using some of these "powers" myself as a healer, I believe it is quite possible that this electromagnetism (EM) is present during healing, etc., but it is in all probability only a side-effect.

Not being a scientist, I cannot comment professionally on their viewpoints, but is it a possibility that this EM was all that could be measured, and was therefore presumed to be the cause?

I am sure my healing gift comes from an "outside" force (which some may call God) that we do not fully understand. If this is so, it can never be fully tested in a laboratory as it is outside our comprehension, and thus outside the fields of any instruments we may have.

One thing is certain: it *does* work. I often feel too much time is spent trying to analyse it instead of just accepting it.

P. J. Mosby, Burley Lane, Horsforth, Leeds LS18

To publish or not?

Very nice to see your magazine and I wish you the best of luck with it. I shall watch its progress with interest.

I would like to raise a point which I believe is worthy of a public airing, and I would very much like to know other people's views on it. Basically it is this: if telepathic research does achieve any concrete success, and I have no doubt that it will, then unfortunately it seems to me that the one direction which it will go regardless of where people of good intentions wish it to go, is in the direction of thought control by police and military bodies.

Governments would be quick to enrol it in their arsenal of weapons for use against the individual and his freedom. If not our own government then certainly others. One can imagine anything, from thought-controlled guided missiles, through the extraction of information from the reluctant, to mass subliminal control of citizens.

This may seem both previous and intensely paranoid since research has not yet reached any such point. But there is evidence that the Russians are already working on a programme of this sort with some success, small and unusable though it may be at this stage.

The question is, should one publish all information on research of this nature or hold it back? Should we assume that at least as much good will arise from it as evil, and that humanity will rise to such a challenge? Certainly I have good reason to believe that there are neuropsychiatrists who are witholding the results of some of their work for fear of what use it may be put to.

Rick Plewes, Higher Wick Farm, Glastonbury, Somerset

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Stephen Halpern
explains why there's more to music than meets the ear.

Available from W. H. Smith and all major newsagents, price 60p, on 30 August, or on subscription for £4.75 (see Page 21).

BOOKS

cont. from p. 31

Trungpa and Dhiravasama are Budhhists. There are also the Western spiritual explorers: Aldous Huxley, Alan Watts, Thomas Merton, Teilhard de Chardin, as well as Rudolf Steiner and Dion Fortune.

A potted account of their teachings is followed by biographical details which are often surprising. She rightly draws attention to the fact that Maharaj Ji, the Perfect Master, whose claims to the title ended in a court-room wrangle since the book was written, shows a remarkable taste for worldly comforts.

In some of their lives, the sublime seems to have been mixed with the ridiculous, bizarre and inscrutable. Take Tajuddin Baba. "Constantly irritated by people who came seeking advice and blessings, he appeared naked one evening on a European tennis court and thus had himself sent to a lunatic asylum where he lived happily for 17 years." An illuminating book.

If the East remains inscrutably opaque in many of its ways to the Western mind, then the phenomenon of healing through the laying on of hands, something about which Westerners have become accustomed to hear increasingly more in recent years, is equally perplexing. Dudley Blades, priest and healer, sets out to demythologize healing in a friendly and chatty book. *Spiritual Healing* (Aquarian Press: £1.50) mixes autobiography with practical guidance and advice on healing.

One way of checking your opinions on the validity of claims made for anything, is to try it yourself. *The New Waite's Compendium of Natal Astrology*, (Routledge & Kegan Paul: £2.50), is a fresh edition of a standard work that explains how to cast a horoscope; an abridged ephemris is contained in the second part of the book. *D.H.*

DID YOU MISS ISSUES ONE OR TWO?

Issue one contained:

The other side of Michael Bentine – an interview with the famous comedian who is also a psychic investigator

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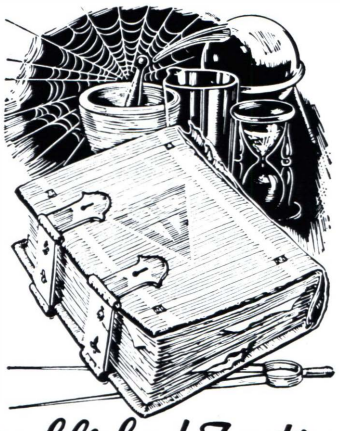
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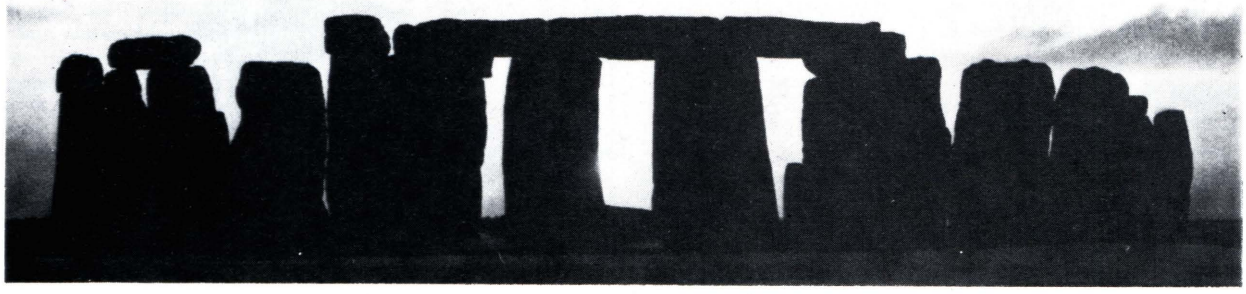
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